The Missionary Herald

VOLUME CXIII SEPTEMBER 1917 NUMBER 9

Editorial Pointers

IT is not the custom of this shop to praise its own wares. We prefer to let our readers discover for themselves what good things appear in the *Missionary Herald*. There is genuine satisfaction in learning, every now and then, that something printed without comment in an inconspicuous corner of the magazine was duly found and made its anticipated impression on an appreciative reader. For it shows how thoroughly the *Herald* is read, and with what intelligence and sympathy. It is not necessary to "play up" the material which our missionary contributors furnish.

We may be allowed, however, to remark upon the unusually long letter in the Turkey section of the Foreign Department that it did not seem right to omit any part of it. We feel sure that all who receive this number will welcome so full, detailed, and vivid a picture of how relief work is actually being conducted among the Armenian refugees. It is convincing evidence as to the good sense as well as the kind hearts of those who in the name of the Board and its supporters are trying to make the dollars go just as far as they will in saving a stricken race.

Having thus undertaken to comment on one of the contents of this issue, we may venture a word on the timeliness of two others: Dr. Washburn's article on Christianity in Indian Education, which addresses itself to a present and burning issue in the missionary policy of that country, and Mr. Makino's editorial in the Japan *Christian World*, which discloses changing attitudes in the relation between Kumi-ai Christians and American missionaries, and suggests one reason why the Prudential Committee has just authorized a deputation to Japan to consider afresh the policies and program of the Japan Mission.

Turkey's Door Not Closed

NOTWITHSTANDING Turkey has broken relations with the United States and that many Americans, including the ambassador, have withdrawn from her territory, it is increasingly clear that Turkey is not taking a hostile attitude toward this country, or shutting tight the door of communications. Letters received August 1 from those who had recently come from Constantinople to Berne, Switzerland, reported that the way was still open to forward relief funds to all parts of the Turkish Empire; that the organization for relief work was still intact and operative; that where all Americans had left centers of relief, as in the case of Aleppo and Harpoot, competent Swiss merchants and German missionaries had been secured to fill the vacant places; and that the one point of dire concern was as to whether the flow of relief funds from America would be maintained. Upon that uncertainty hung the lives of hundreds of thousands of destitute people, women and girls and orphan children, who had been kept alive so far, but were still on the edge of starvation.

In this connection, we are happy to record the cheering news that the Red Cross Society appropriated to the American Committee of Armenian and Syrian Relief, for distribution, $300,000 in July, and promised a like amount each month during the remainder of the year, if the need continues the same and the way of use is still open.

While these recent advices from Switzerland announced the arrival of

other Americans there from Constantinople (see record in The Chronicle) and the further reduction of the missionary staff on the field, they betokened no new or greater anxiety as to the status of those left behind. Assurance comes from other sources that the predominating influence in the Turkish government today is disposed to protect and even to aid American institutions in the land. Whether present conditions and tempers will continue is, of course, a question of concern. The outlook now, at least, is distinctly encouraging. We cannot avoid the impression that, after the war closes, America and the Americans are to be still more in Turkey's favor.

Empty Words

THROUGH the kindness of Mr. Dean R. Wickes, of the American Board Mission at Tungchow, we have received a translation of the Imperial Edict issued July 1 by the boy emperor, Hsuan Tung, as he ascended the throne for his short-lived reign. It is an interesting document, humorous or pathetic, as one may choose to regard it. There is plenty of Oriental phrasing, a desperate effort to maintain "face," and much of glittering generality in the outlining of policies.

It is with deep self-depreciation that the young ruler attempts the task to which he is summoned by voices which he feels too many and too authoritative to be denied. He is yet determined to rule nobly over a purged and glorified country. Here are characteristic sentences: "At this time of exhaustion, when its vitality is being wasted to the last drop and the existence of the country is hanging in the balance, we, as if treading on thin ice over deep waters, dare not in the slightest degree to indulge in license on the principle that the sovereign is entitled to enjoyment. It is our wish, therefore, that all officials, be they high or low, should purify their hearts and cleanse themselves of all corruption, constantly keeping in mind the real interest of the people."

It detracts somewhat from the impressiveness of these high sounding words that the edict is countersigned by the redoubtable Chang Hsun, who really placed his puppet on the throne, and with whose overthrow crumbled this whole house of cards.

We wait with eagerness and some anxiety to see how the reinstated republic fares. If we may judge from the cabled news that China has at last declared war on Germany and Austria, it would seem that the new government feels itself sufficiently established and secure to handle foreign entanglements as well as national affairs.

America Discovering Columbus

BY the time these pages are read, good Congregationalists will be thinking about the great meetings just ahead, and the assembling of the National Council and the National Benevolent Societies at Columbus, O., October 10–17. The change of date and place from summer and California to autumn and Ohio does not alter at all the importance or attractiveness of the meeting. The program will be substantially the same, and the speakers and the delegates. It is quite as urgent and serious an hour in the national life as that first chosen. The challenge to the churches is, if possible, more tremendous. From them our boys have been going forth, of late, to the front, or into training camps and naval stations to make ready for the front. Pastors have left their pulpits to minister in the camps or in army huts by the battlefields. Schools and colleges have been stripped of students; missionary societies have been depleted in their staff of workers or hindered in the securing of recruits; home circles have been broken; the war has come close to all of us, and bids fair to come closer yet. In these circumstances, it behooves us to get together and so to face our common tasks; to renew our resolves, realign our forces, and rekindle our faith; for, after all, faith is the victory that

overcometh the world. And we have need now of a mighty and venturing faith. Let's get together.

From Southern China to Southern California

THE American Board has had no more devoted missionary to China than Dr. Charles R. Hagar, who sailed for that land in 1883 and left it only when compelled by ill health in 1910. His service was altogether in the South China field; in Hongkong and Canton, and in the outlying country districts which his zeal and tact opened. For much of this time it might almost be said that Dr. Hagar and his wife were the South China Mission, for so few were the foreign workers and so many the interruptions of service that these indefatigable missionaries were often left alone at their post. Touring was a fine art to Dr. Hagar. So persistent was he in it, and so intent on his errand, that at length he secured response in a chain of towns and villages, where schools and churches were planted and disciples were won. He was equally successful in securing the interest of friends and benefactors, so that funds were forthcoming and the work in the field was linked with the life of churches and individuals in this country. In particular he sought to maintain the Christian tie between Chinese in the United States, who had come from Kwangtung province, and their friends and neighbors in their Chinese homes. Dr. Hagar's ineradicable missionary spirit is seen in that, though prevented by confirmed ill health from returning to the East, he has labored ever since his return to America in steadfast effort to the limit of his strength for the Chinese and Hindus about him in Southern California. Mrs. Hagar and three children, Robert, Elsie, and Harold, are left in the home at Claremont, Cal. In the new missionary plot in the cemetery of that city, Dr. Hagar's body was laid to rest.

REV. C. R. HAGAR, M.D.

Born, October 27, 1850, in Switzerland. Graduated, Oakland Theological Seminary, California, May, 1882. Ordained, February 15, 1883. Arrived Hongkong, March 31, 1883. Visited United States in 1888, and again on account of ill health, 1891. Studied medicine in Nashville, Tenn., graduating in June, 1894. Returned to Hongkong, where he remained till 1910. Was released in 1912.

Voicing a War-time Appeal

WHAT we may call, without too exact use of words, the authoritative utterance of the foreign mission boards of America (including Canada) concerning the bearing of the foreign missionary enterprise has appeared in a recent statement signed by the officials of the Committee of Reference and Counsel of the Conference of the aforesaid boards. The document reviews the situation; the absorption of interest and of sacrifice involved in the ongoing of the war; the interruption of mission work, notably by the stopping of the labors of 2,000 Teuton missionaries in several of the great missionary lands and by the staying of plans for advance, for building and enlargement, and the talk of curtailment in fields not more directly affected; the stirring of new ideas and of fresh questionings among Asiatic and African races, as, for example, the impetus given to the rising spirit of democracy.

Here are opportunities, emergencies, challenging responsibilities, thrust upon the foreign missionary enterprise just at the time when men are saying everything must now give way to the necessities of the war. Yet it is the emphatic teaching of history that the large missionary enterprises had their origin in times of greatest national and international upheavals. By

the record of the past, this is just the time when a deep and spontaneous uprising should be looked for in support of world-wide missions. Never was the way more open for them, or the need greater; prestige, opportunity, welcome, all are vouchsafed. The call is for advance, for a reënforced movement to establish Christianity in the missionary lands.

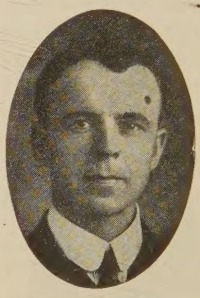
The Committee of Reference and Counsel, speaking through its officers and in behalf of its fifty and more constituent boards and societies, appeals to the churches and Christians of America to rally now, in the midst of the pressure of the war, to provide for the supreme undertaking committed to the hands of men. Here is a call that deserves to be heard; a summons to a magnificent endeavor. We trust it will be heard above "the tumult and the shouting" of the war; and that it will evoke from a host of loyal disciples multiplied prayer and redoubled gifts.

A Cosmopolitan Luncheon

It was in San Francisco on July 17. There were seventeen at the table: four hosts and thirteen guests. And the guests were to sail the next day for Turkey, China, Japan, and India. For the first time in its history the American Board was sending missionaries to Turkey by way of the Pacific Ocean. There were six in that group bound ultimately, it is hoped, to four stations in different parts of that country, or perhaps in some cases to what was that country, but headed immediately for Tiflis in the Russian Caucasus, where they will aid in the relief work among the Armenian refugees. Two others, detained from the luncheon, joined the Turkey party on shipboard next day. Then there were five for China and one each for Japan and India, the one for India being the appointee of another board. The hosts were Dr. and Mrs. Kelsey and Dr. and Mrs. Browne, of the Pacific District office. The names of the guests may be learned by consulting The Chronicle. It was a happy thought, this farewell luncheon; like a good-by to departing troops.

Tragic Death of James Hunter

Never before has a missionary of the American Board met his death as did Mr. James Hunter, who with his wife went out to the West Africa Mission in 1915 to take charge of the mission press. He was a practical and exceptionally capable printer; moreover, he was possessed of genuine missionary spirit. He had addressed himself to his new task with energy and enthusiasm; had "speeded up" the printing department, and was planning for yet larger things in that line.



JAMES HUNTER

Having completed all the work ready for the press, and finding a bit of slack time, Mr. Hunter determined to take a holiday and go a-hunting for hippopotami. In addition to the sport of the hunt, he looked to the getting of glue for his bindery from the hide that might be secured. Dr. Hollenbeck, who is an experienced hunter, went with him. One hippo was secured by the Doctor; Mr. Hunter had thrice failed of getting his animal, and, unwilling to give up, ventured at too great risk to try another. The boat was overturned; his boatmen swam ashore, but Mr. Hunter apparently went down with the boat. Dr. Hollenbeck, upon getting word of the tragedy, instantly started a search, but no trace of the unfortunate man could be found.

The shock of the event was terrific for Mrs. Hunter and for her colleagues. It is a heavy blow to the mission and to the American Board. He went out so light-heartedly only two years ago, had given himself so untiringly to his task, and now is so suddenly and, as it seems, so unnecessarily snatched away. Yet his labor is surely not in vain in the

Lord. His memory and his influence will abide in the mission and among the simple-hearted and responsive people for whom he gave his life.

Reciprocity of Foreign Missions

IN this matter of foreign missions, not all the obligation is on one side. The West helps the East, but the East also helps the West. Fresh emphasis on this fact appears in a statement recently issued by Rev. C. A. Nelson, of the American Board's South China Mission at Canton. He remarks the aid which has been received from Chinese in America; not only directly for the Board's undertakings, but also for work that by this means has become self-supporting and self-governing. Two organizations, the China Congregational Church of Hongkong and the China Congregational Missionary Society of Canton, are outgrowths of the work of the mission and contributory to its influence and reach. Both are under the direction of Chinese converted in California, Rev. Yung Pak and Rev. Joe Jet. The former received native contributions in 1916 of $5,500 (gold), maintains three outstations besides the central church, has several unordained preachers and teachers, 425 members, two Sunday schools, and four primary schools. The missionary society sustains six unordained preachers besides teachers and Bible-women, five outstations, five primary schools, and has an income amounting to $850 (gold). With these two leaders are associated other Chinese converted abroad who are interested and helpful laymen.

On the other hand, the South China Mission has quite directly served America. It has furnished several workers for home mission fields in the United States, including Hawaii, and in Canada. The Chinese who go abroad go mostly from Kwangtung province; they belong to the working class, and as a rule are not well educated. Chinese congregations in America need educated men to teach and lead them. It is, therefore, a necessary part of South China Mission's work not only to raise up a native ministry for the locality, but also for service among the Chinese abroad. For this the equipment is now greatly improved. In 1914 eight leading missions in Canton united in organizing the Canton Union Theological College. With more adequate staff, buildings, and courses of study, it is hoped to provide training for pastors, evangelists, and other Christian workers in greater numbers and with still better qualifications. South China and foreign missions there may be of yet larger help to America and home missions here.

Allies to Promote Friendship

ALLIANCES for the promotion of war are numerous, and they are easy. Under the pressure of impending danger men and nations gladly combine forces. In time of flood even wild beasts forget their natural enmities; if they do not help one another, at least they endure one another, and crouch together till the terror is passed. Offensive and defensive alliances are not so hard to effect. Nations that were but lately enemies will often realign themselves in the face of a common foe. Japan and Russia are made comrades before the advance of Germany.

But alliances to promote international friendships without the spur of a common danger are not so spontaneous or so popular. They do not command high diplomatic favor; they lack the support of armies and of national treasuries. They smack of idealism, of universal peace and good will, and to "the man on the street" are wont to seem visionary and goody-goody. Red-blooded men are not supposed to be attracted by them.

Yet we take heart over the fact that such fellowships are being proposed and pushed; that all the more in this era of world war, sober-minded and high-minded men are seeking to find ways in which men of good will the

world around may be linked in the effort to secure friendly relations.

The particular organization that stands out preëminently is the World Alliance for Promoting International Friendship through the Churches. Its name is long—longer than its list of present achievements; its officers, councils, and committees are numerous. It seems so far a bit overloaded with names. But it is quietly and steadily going at its work. Less than three years old, it is organized already in all the leading countries of Europe as well as in America. It is in close co-operation with the Federal Council of the Churches of Christ in America, with whose assistance it is publishing and circulating among the churches its literature.

The Alliance is loyal to the government, and does not attempt to decide political issues in regard to the present war. It seeks, among its aims, to promote international justice and good will, to urge right and friendly policies in dealing with Orientals, to encourage adequate international agencies for the settlement of difficulties and adequate international relief and reconstruction funds for grappling with the needs of desolated Europe. Of the American Council, Dr. Washington Gladden is honorary president; Dr. William P. Merrill, of New York, president; John R. Mott, vice-president; Drs. Frederick Lynch and Sidney Gulick, secretaries; and Mr. George A. Plimpton, treasurer.

A History Which Is a Prophecy

FOR those who love India and long for her Christianizing, there is much to stir the heart in a modest pamphlet that has recently appeared. It is entitled, "The First Ten Years of the N. M. S.," and it contains a record of the beginnings and growth of the National Missionary Society, which seeks to bind together Indian Christians of all denominations and provinces for the evangelization of that country.

When one thinks of the difficulties in the path of this undertaking, the number and strength of the forces that tend to separate Christians like all other people in that much-divided land, it is impressive to see what has been accomplished in this first decade: missionary work in five otherwise unoccupied parts of India; thirty workers; 1,200 Christians on the rolls of these fields; seven schools; two dispensaries; seven vernacular and one English journal, edited and managed voluntarily; and receipts from Indian Christians, who gave out of their poverty, of nearly 120,000 rupees ($40,000).

The several chapters of this pamphlet, as they tell the story of development on the several fields, contain many stirring incidents of missionary adventure, as Indian men went out to seek their countrymen and to win them to become followers of Jesus. The booklet not only casts light on what has been accomplished; it sends an added gleam of hope down "the future's lengthening way."

Making Missions Vivid

A SUGGESTIVE use of the April issue of the Envelope Series, entitled, "Dawn in Sinnatamby's Soul," is reported by one of our churches at South Braintree, Mass., where it was read as a dialogue at a Sunday evening service. The pastor, Rev. Tyler E. Gale, took the part of the missionary; a member of the Christian Endeavor Society represented Sinnatamby. The missionary knocked at Sinnatamby's door, was welcomed, entered into conversation, as related in the pamphlet, till finally Sinnatamby promised to send his daughter to the school and the missionary left. The congregation listened with keen interest, and at the close of the service many declared that it had made the actual daily work of a missionary much more vivid to them than anything they had heard before. So much for ingenuity and enterprise.

THE AMERICAN MINISTER TO CHINA VISITS PAOTINGFU

By Rev. HUGH W. HUBBARD

THE Paotingfu Young Men's Christian Association stepped into the limelight on the occasion of its fourth anniversary meeting. It must be admitted, however, that most of the light was glory reflected from the person of the American Minister, Dr. Paul S. Reinsch, who was its guest of honor on that occasion. Something of the character of this gentleman may be judged from the fact that he was willing to leave the gay capital and his busy office in order to help our little Association in winning the friendship of the key men of this city.

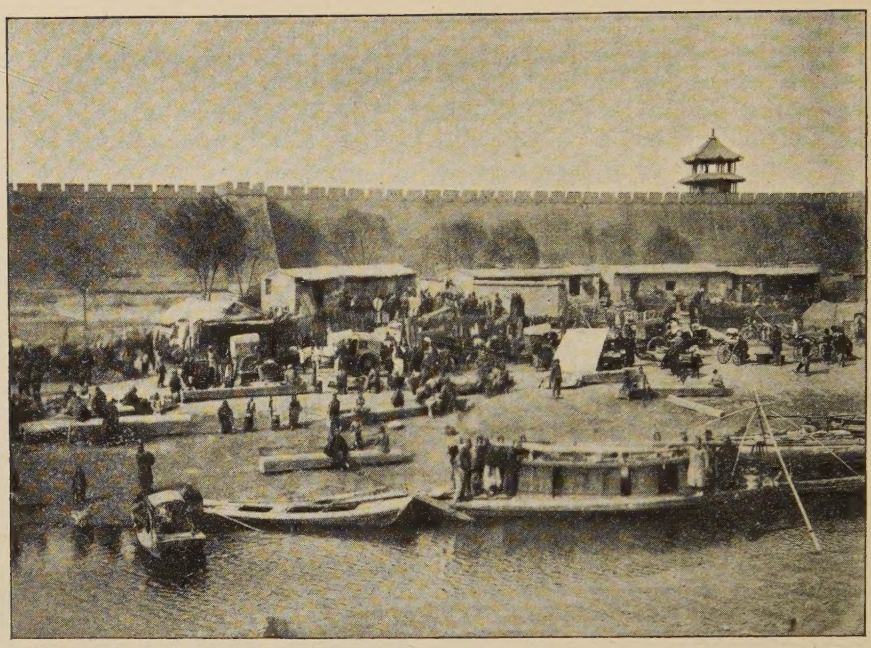
THE ARRIVAL

When Dr. Reinsch, unattended, stepped unpretentiously from the train, the trumpets blared, drums boomed, long lines of Chinese soldiers saluted, and the leading officials of the city stepped forward to be introduced by the Young Men's Christian Association secretaries. After expressing to the Chinese in gracious words his surprise and appreciation of their courtesy, he was invited to take a cup of tea in the officials' waiting room, and then to ride in the military governor's carriage to the Association rooms.

Through crowded streets lined with soldiery, the minister and somewhat abashed Young Men's Christian Association secretary drove to the headquarters of the Association. These are in the heart of the city, in the tallest building on its busiest street. The Association, which has hitherto done an almost exclusively student work, moved in February to these new and better rooms, with a view to winning the support of the officials, gentry, and merchants, which classes must back it if it is to support the promised $25,000 building which American friends are

MINISTER REINSCH AND THE PAOTINGFU DIGNITARIES

Picture taken at the banquet tendered the American visitor by leading officials on the occasion of the Y. M. C. A. celebration last May



OUTSIDE THE WALL OF PAOTINGFU

giving in memory of Horace Tracy Pitkin, of martyr fame.

THE MINISTER'S ADDRESS

The fourth anniversary meeting was an enthusiastic one from the start. The size of the auditorium limited the audience to a very select group of about two hundred. These included the leading military and civil authorities, educators, gentry, merchants, bankers, and prominent citizens of the city. The chief of police loaned us his band, which rattled the panes with its periodic blasts. It was evident from the first that there was to be no lack of applause. St. Luke's account of the Good Samaritan brought forth the first good round of handclapping, and what followed the prayer might have been taken for an encore.

When it came to Minister Reinsch's speech, however, his sentences were punctuated by enthusiastic approval on the part of the Chinese. He spoke of the Old China and the New, emphasizing the value of the treasures handed down from China's great past, and the need of conserving them through the broadening social relations, and of expressing them through the new political forms of the present. He touched on the friendship between the United States and China, and the desire of his country to coöperate in securing the best in both old and new for China. He referred to the Young Men's Christian Association as being a concrete expression of this feeling of the United States, as well as being the expression of the spirit of Jesus Christ, wishing to help to the utmost in the all around development of man. Dr. Reinsch's address was well adapted to his audience and highly appreciated by them. At first, the noise of passing rickshas threatened to be disconcerting, but the chief of police was seen to give an order, and quiet was restored, as all the traffic was diverted to a side street.

LOCAL OFFICIALS HOLD FORTH

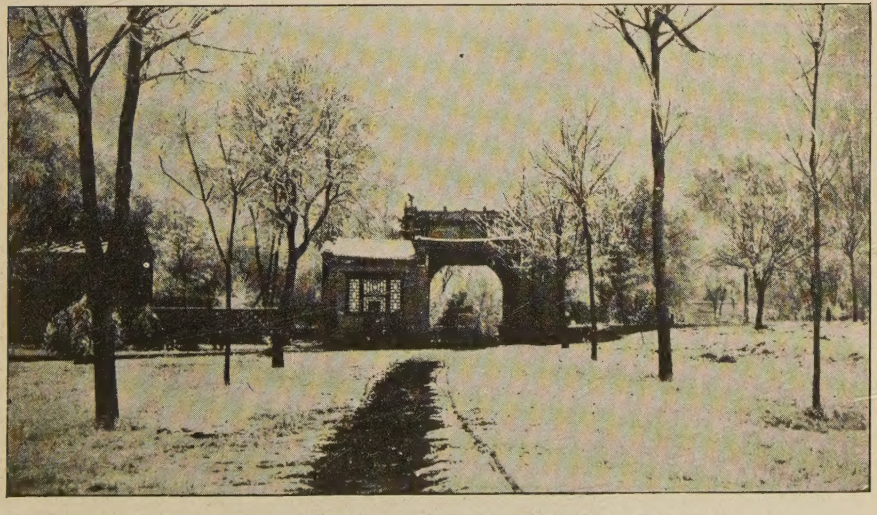
When, after a quartet piece, opportunity was given for members of the audience to take the platform, there was no oppressive silence and pro-

longed waiting. The chief of police first strode forward and shouted his approval of everything in general, ending up with: "Ten thousand years to Minister Reinsch! Ten thousand years to the United States! Ten thousand years to China! Ten thousand years to the Young Men's Christian Association!" He was followed by the district magistrate, who, to the great satisfaction of the foreigners present, pointed out the fact that the Young Men's Christian Association was not a foreign organization, but a *Chinese* Young Men's Christian Association; and, furthermore, that the present Association was a *Paotingfu* Young Men's Christian Association; and still further, that it was not limited to young men, but that old men with young hearts might have an equal share in it. He then spoke of the spirit of Jesus, who spent his life in serving men and was glad to be nailed to the cross for their sake; this spirit, he said, we cannot but most heartily approve. The next volunteer speech was made by General Wu P'ei Fu, who compared Christianity with Confucianism and Buddhism, drawing attention to points in common, especially between the two former.

There next followed a brief report of four years of Young Men's Christian Association work in Paotingfu, after which the climax of the evening was reached when General Feng Yü Hsiang, who is just moving to Paotingfu, but who has been in contact with the Association elsewhere, announced that he would give $200 to the work of the Paotingfu Association. He was called upon for a speech, and briefly and modestly spoke of his approval of the type of work done by the Association and his desire to help. He was loudly applauded, although some of the officials doubtless wished that he had set a lower standard than 200. Tea and cake were then served and an opportunity given to talk informally to Dr. Reinsch.

THE TAO YIN'S BANQUET

The following morning, before train time, the Tao Yin, or leading civil magistrate of this prefectural district, invited Dr. Reinsch, the Young Men's Christian Association directors and secretaries, and the other male foreigners to a banquet at his yamen. Associated with his name on the invitation card were those of some twenty leading citizens of the town. On this occasion



THE GATE OF THE PAOTINGFU MISSION COMPOUND

Looking north, through the frost on the trees

THE MISSION BUNGALOW AT BARSI

much good feeling was expressed between Chinese and Americans and many toasts drunk, as Minister Reinsch put it, "to the two great republics of industry and peace."

The company at the banquet adjourned in a body to the station, and when the train pulled out, Dr. Reinsch left on the platform a group of men in whose hearts he had won a place of high regard and warm esteem, and who think more highly than ever of President Wilson for the type of man he has chosen to represent the interests of the United States in China. And the Young Men's Christian Association is glad that the great religious interest is being truly represented.

BARSI — THE YOUNGEST STATION OF THE MARATHI MISSION

By Rev. RICHARD S. ROSE

For a number of years the missionaries at Sholapur, India, have conducted Christian work in Barsi Town — a city in the center of a promising district on the edge of the Nizam's Dominions. Results were hopeful but the method was difficult, and the work grew to merit a separate station. Within a short time Rev. and Mrs. Richard S. Rose have been assigned to Barsi, and their first printed account of their field is summarized in the following pages.— Editor.

BARSI TOWN

THE population of Barsi fluctuates between 18,000 and 20,000. It is in a cotton-growing district, therefore cotton is the chief industry, and in the city there are several ginning mills and presses and one large cotton cloth mill employing hundreds of hands. There are streets and streets of houses with mud walls and roofs. They are mostly one or two-roomed, and contain little that can be called furniture. Well-to-do people have stone houses with several rooms, and well-educated men very often add Western comforts. The tall chimneys of the mills stand out clearly against the sky, and here and there a tree makes a patch of green in the streets; otherwise it is a dull, gray, uninteresting-looking town.

A "HOLY MAN" OF BARSI

BARSI PEOPLE

The Hindus number some 15,000, of whom about six per cent are Brahmans, the descendants of the ancient priestly class. Their leaders are usually intelligent, well-educated, and well-to-do, and they fill the large majority of the professional positions, such as lawyer, doctor, teacher, government official. The Hindu temple worship is, of course, carried on by the hereditary Brahman priesthood. The Brahmans form by far the most influential section of the community. Although antagonistic to Christianity, they are friendly towards us personally; and since I became a member of the Municipal Council (Board of Aldermen) we have made friends with a number of them, who visit us freely at the

bungalow and are ready to talk on any subject—political, religious, or social. These are the men who, if they could be won for Christ, would help Christianize India quickly, for they are historically and by virtue of their intellect the leaders of the nation. But, alas! they are the least promising of all inquirers.

The largest section of the Hindus is the agricultural class, the Marathas, who number some 8,000. They are intelligent, but neither well-educated nor progressive, and as yet they have taken but little interest in public affairs. Yet another important class consists of the Wanis, merchants, about half as numerous as the Marathas. They, too, are largely uneducated, but are clever in business and are increasingly coming to the front and claiming their privileges. Religiously they are lingayats. There are also some 3,000 Mohammedans, mostly small storekeepers, artisans, and menials; but as they talk Hindustani and we know only Marathi, it is difficult to get into touch with them. Some idea of the relative importance of these communities can be gained from the composition of the Municipal Council; it is made up of nine Brahmans, six Wanis, one Maratha, one Mohammedan, and myself.

SNOWBIRD AND MR. ROSE

The Barsi Milk Supply and the Missionary Milkman

Then we come to the last and the very least, according to Hindu standards, the Outcastes. As their name implies, they are outside all caste—unclean, untouchable, whose presence, whose very shadow, is contamination to orthodox caste people. There are several little sections among them, such as stone cutters and leather workers, but the two large communities are the Mahars and the Mangs. They do the drudgery, the fetching and carrying, the sweeping, the removal of rubbish. They live outside the city proper, in places specially assigned to them, often unsanitary. The Mahars are slightly higher than the Mangs, and the amazing thing is that feeling runs as high between Mahar and Mang as between caste and outcaste.

THE MISSION BUNGALOW

For Barsi and for the huge district connected with it there is only one missionary family, and until recently this entire field was worked as part of the Sholapur station by the missionaries there. It is distant only forty-three miles by road across country, but it takes six hours to go by railway. Some years ago, a bungalow formerly used by officials of the Barsi Light Railway was bought and presented to our mission by a generous American friend of missions. It stands south of the main part of the city, far enough away to save its inmates from the sights and smells inseparable from poor Indian dwellings, but near enough to be accessible to all who are interested in Christianity or in us. It has a pretty compound, with cork and chumpa trees and many flowering bushes scenting the air. But probably the most useful part of the whole place is the long veranda of the bungalow, which serves at present as church, Sunday school, hall, and general rendezvous for Christians and Hindus alike!

We have as yet no church in Barsi; but we are looking forward to having one some time soon, for we have about $1,500 in our church fund. It will be a tremendous step forward when a building is put up. We love to have the services on our veranda, but we know that it does not give us a very

dignified standing as a religious community to have no separate place of worship. Hindus have so many temples and images that they are puzzled by our seeming lack of devotion to our God.

Every day there is a short service on the veranda at 11.30 A.M., with hymn singing, Bible reading in turns, and prayer. On Sundays, a Sunday school is held at 11.30 and a service at 4.30. These are attended not only by our Christians, but by Hindu and Mohammedan acquaintances. Through the week there is preaching in the outcaste quarters and in the open streets.

BARSI'S EDUCATIONAL SITUATION

Then we have our interesting little school in Barsi. It is held in a one-roomed stone building in one of the Mang quarters. Both Mang and Mahar children attend it, but they sit separately. The school began with only such children, but lately we had quite an acquisition. In and near Barsi there is a criminal tribe, the bird catchers. Although bird catching is their traditional occupation, their practice was to supplement it by thieving, and they used to be a terror to the more peaceful section of the community and a sore problem to Government. Lately the children from this tribe have begun to attend our school. About forty of them are brought to school each morning by a policeman and escorted home by him in the afternoon. They are dirty, ragged, hungry-looking little creatures, with large, pathetic eyes, matted hair, and thin bodies. They are really smarter than the other children—probably a long line of thieving ancestors accounts for their cuteness! There are altogether over eighty children enrolled, though the daily attendance is of course less than that.

The Sunday school held here is a treat. All the children attend, and many grown-ups, relatives of the children and idle passers-by as well, peep in to see what all the noise is about. One old fellow for several Sundays was self-appointed monitor. He sat on the floor beside the children and kept an eagle eye upon them. If any one looked away from the teacher, this old man would creep stealthily over the floor on all fours, and with his thick stick give the little culprit a tremendous dig in the ribs. We endeavored to restrain his discipline, but the children are accustomed to hard knocks and did not seem to object in the least.

The work among women is meager so far. There is but one Bible-woman;

THE SCHOOL AND THE SCHOOL TEACHER AT BARSI

she goes in the afternoons, the only time the women have leisure from their cooking to listen, and sings hymns and tells Bible stories. The great majority of women are appallingly ignorant. They cannot even concentrate their attention very long on any subject; and you need great patience not to get ruffled when, at the most touching part of your story or address, your listeners turn away, chatter with each other, or laugh and play with their babies that are crawling about on the floor.

These, then, are the chief activities of our mission in Barsi Town. We have but the three workers—pastor, teacher, and Bible-woman. We hope greatly to increase the staff, and are looking forward to the time when medical work can be started, for medical and evangelistic work are mutually helpful.

THE DISTRICT WORK

Barsi Town stands, as it were, on an island of British territory inside the Nizam's Dominions. We have work in three villages in British territory—teaching, preaching, and colporter work. But the more extensive part of the district work is in the Mogalai—so called because it once formed part of the possessions of the great Mogul emperors; it now belongs to His Highness the Nizam of Hyderabad. In the Mogalai, conditions are extremely difficult. Many of the officials, mostly Mohammedans, are opposed to the spread of Christianity, and there have been frequent cases of oppression and injustice. Recently, several of our Christians were tortured to make them confess that the mission agent was a receiver of stolen goods! Yet in spite of hardships and persecution, perhaps indeed because of them, the Christians of the Mogalai are brave and earnest in their faith. They have mostly been converted by the efforts of their own friends.

We have four workers there, two preachers and two teachers—just a tenth of the number we could advantageously employ. The Barsi pastor goes a great deal among the Mogalai villages, preaching and baptizing. The missionaries tour in the district when the Barsi work and the weather conditions alike permit. We occasionally call all our workers into Barsi for a few days' conference. In October last they were with us for six days, discussing work and locations. We ended with a dinner for the workers and for all the Christians who could come. Over fifty Indian guests and the white missionaries sat together on the veranda floor eating mutton-curry in true Indian fashion, with their fingers, off leaf-plates. Such little gatherings are an inspiration, not only to ourselves, but to our district workers, who go back to their lonely outposts amidst a heathen community with fresh zeal and ambitions.

IN AN INDIAN GRAINFIELD

PASUMALAI STUDENTS GOING TO PRAYER MEETING

CHRISTIANITY IN INDIA'S EDUCATION

By GEORGE T. WASHBURN, D.D.

There is earnest discussion in these days as to what must be insisted upon in mission schools and higher educational institutions in India, in the way of Christian teaching. In certain quarters Hindus are clamoring for a "Conscience Clause" in the legislation as to aided and government schools that shall relieve pupils who have been brought up in other religions from attendance upon Christian worship and instruction. Debate is widening and growing more earnest. There are those who fear that the continuance of missionary education is threatened unless it yield its Christian content and character. The whole question of what must be insisted upon from the mission standpoint is a live problem in Indian educational circles today. We are happy to present to our readers a view of the matter from the pen of Dr. George T. Washburn, now of Meriden, Conn., but for forty years (1860-1900) missionary of the American Board in South India, and founder and first president of what was then Pasumalai College and is now the American College, Madura. —EDITOR.

FOR the last dozen years that I was in India I had a class in the Scriptures of Hindu college men, nearly all Brahmans, five days in the week. So far from there being any compulsion about it, the men were all very glad to come to the Bible class, some of them eager to come and stay beyond the hour. My idea of making Christ a friendly, practical helper and power in the lives of these young men led me to make use of the Gospels as the text-book of our study, and to hold up Christ before them as an idol for them and as a fit personage to be their friend and master. And to a right-minded pagan youth Christ is a wonderfully attractive idol, compared with anything he finds in his native religion. I had the satisfaction of having these young men say to me, "We love Jesus Christ as truly as you do."

Now I think such a state of mind with reference to Christ is a great step towards making a young man a good man when he goes out into his wider life. I should be very, very glad if they would go farther, but I know the terrific difficulties in a young man's way. There are very few living Brahmans professed Christians in South India. There are some dead ones, as I know. All of the living men converts, so far as I know, are educated men; most of them came out as Christians after they left college and were settled in life. The time will come when Brahman youths can confess Christ and continue to live at home; but that is not the case

now. Thus I tried to plant the kernel of Christianity in the minds of these young men.

Certain people in India and at home are proposing to give up all higher educational work and special work for the higher classes, and confine work to the lower castes, on the ground that such work is more remunerative—gives better returns for the outlay and encounters fewer obstacles. It is, however, to be considered that India is largely governed by native officials, at least in the proportion of twenty-five natives to one European; probably twice that. These are overwhelmingly Brahmans. All government servants receiving a salary of over ten dollars a month must be college men. There are thousands upon thousands of this class of officials. Up to this time great numbers of these officials and schoolmasters have been educated in mission schools and colleges, educated as the Hindu boys are educated in our schools and colleges. They are introduced to Christ and Christianity, and many of them learn to esteem and value both, and to take to themselves new ideals. In future we are to be governed by yet more of these native officials.

Now I put it to you—with this situation of affairs on our hands—whether we are going to throw up our job and get out, leaving all future government employees to be educated by non-Christian masters in non-Christian schools, uninfluenced by Christianity. It seems to me that simply to state the question is to answer it. The great and friendly influence of these mission-educated Hindu officials in favor of mission work and Christian ideals has been experienced by every missionary out in his district or in town, and they are yet going to be our helpers towards the India that is to be, valuable beyond all price.

Indian missions are still laboring under a great drawback. What is the matter? The environment of an old pagan civilization, twenty centuries out of date, in which the people live and move and have their being. While India has a civil and criminal code modeled on that of New York and Louisiana and the Code Napoleon, Britain still continues to administer the old Hindu domestic, social, and religious laws in all cases of non-Christian domestic, social, and religious litigation, and the same with the Mohammedans.

ON THE DRILL GROUND BY THE NORMAL SCHOOL AT PASUMALAI

SWEETMEATS AND COFFEE FOR THE STREET CROWDS IN AN INDIAN CITY

Their religions stultify, degrade, and make superstitious cowards of them. Society is a caste tyranny so constructed that nobody can escape it and its domestic control.

But here again, contact with the West has already removed many of India's native atrocities and monstrosities; its widow burning, its bloody Juggernaut, its hook-swinging, its thugs, its destruction of girl infants and murder of the aged, its predatory castes and temple courtesans, have all disappeared or are disappearing. The bonds of caste are rotten but not discarded. The undivided family allows some to escape. Women are claiming education, and with it some emancipation. It is plain enough that Hinduism is stricken with death. The civilization that supports it is dying. What is the cause? The Christian forces of Europe and America, the government, Western intercourse and civilization, are overwhelming it.

I know there are plenty of reactionaries. India is a country where it is always afternoon. Multitudes of Indians are naturally born tired, and the West rustles and hustles them, as it did Rabindranath. But for all these, and all the Hindu gurus and ascetics and their followers, don't you see the tides are coming in, and all the ocean of a Christian civilization is behind them? So a new and better environment for our evangelism is coming into being; not as it came into China, through a revolution, yet slowly but surely, with increasing sunshine and vernal warmth, with some setbacks and cold Mays, but with all the invisible and irresistible forces of sky and earth and air, to make a better world in India.

There are lots of people who think the only way to evangelize is to gather the people in as Christians in name first, and then try to convert them, if they can, afterwards. I won't say anything against this method; it is highly useful in multitudes of cases, but it won't work among college students for obvious reasons. The least scent of proselytism would create an antagonism which would prevent all further efforts to be religiously useful to the young men. Hence, the only way for a teacher of the Bible is to be sincerely and transparently desirous of making

his pupils first of all good men; of setting before them worthy ideals to imitate; of sharpening their sense of what is right and just and good; of exalting in them their estimation of God; of deepening their sense of the moral turpitude of wrongdoing, and the love of whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report. No reasonable person can object to such teaching. No better text-book for teaching it can be found than the Gospels; and if a boy under such teaching does not turn to Christ for help to live a right life, it will be surprising.

It seems to me that that Mohammedan student in our college who collected a lot of vagabond, outcaste Pariah children in the neighborhood of the college into a school, and taught them gratuitously in his leisure hour for a year or so—a thing unheard of before among Mohammedans—had in his college Bible hour caught something of the spirit of the Master he was learning about. Of course, I should have been glad if he had "followed with us," but who of us could forbid him because he did not? It looks to me considerably as if he might be one of those sheep Christ tells about in the parable of the sheep and the goats, which he was going to place at his right hand—a stray, lame sheep, perhaps, but distinctly a sheep and not a goat. I cannot tell, Christ knows. Meantime, I shall be glad to see our professed native church doing similar things.

I have no doubt that many will be dissatisfied with the foregoing style of Bible teaching, because it is not enough outspokenly Christian. I can only refer such to Christ himself, as portrayed in the three synoptical gospels. In them it appears that Christ never claimed from his disciples or from anybody that they should accept his Messiahship on his dogmatic statement (although "he taught the people with authority"); he appears never to have taught his Messiahship to them verbally; but he lived with them and before them, wrought "signs," taught them and the people morals and religion, and after about two years he asked them, "Whom say the people that I am?" "But whom say ye that I am?" He made use of the latest methods of modern scientific school teaching. I am very far from contending that the missionary Bible teacher should maintain Christ's reticence concerning himself. I only wish to point out the method of teaching, and to say that it is still a good one.

JAPANESE LEADER PROCLAIMS A NEW ERA

THE coöperation and sense of fellowship which have been slowly but surely coming about between the Kumi-ai churches and the American Board missionaries in Japan have been illustrated on many occasions within the last few months. This year's Mission Meeting, at Arima, which was reported in the August *Missionary Herald*, furnished several instances of the growing unity; but the clearest statement of the new outlook is, however, found in an editorial in the Japan *Christian World*, written, we understand, by Rev. T. Makino, secretary of the National Body of Japanese Churches. The writer says:—

"In my opinion, we have come to a new era in our relations. For years we raised our voices for the independence of our churches with the slogan, 'Japan must be evangelized by the Japanese.' We cannot forget that to accomplish this purpose our leaders

fought desperately and poured out their souls. Some even became sacrifices. Now, fortunately, this independence is complete. Twenty thousand members in more than one hundred churches are annually contributing 130,000 yen to 140,000 yen for benevolence, while they are supporting their own churches.

"Independence being an accomplished fact, we are up against another problem. It is the need of that hand-in-hand effort that goes with the expansion of evangelistic effort. There is need on every hand of expanding our evangelistic work. At such a time we must have the heart of Christ's 'He that is not against us is for us,' and go boldly forward hand in hand with every brother. How much more, then, ought we to welcome as friends from afar the missionaries who have left behind their mother country, and coming to the East are consecrating their lives to the spread of the gospel. . . .

"The day has passed for us to regard them as strangers. It is now the time for us to work in full fellowship with them in the spiritual warfare. Why? Because perfect coöperation is difficult except after perfect independence. We earnestly hope that the American Board missionaries first, and also the officers of the home Board, will appreciate the opportunity and will greatly increase their forces.

"With increased forces, then, how ought they to evangelize? My desire is that the vacant stations be supplied. It is unfortunate that the vacancies, *e. g.*, in Sendai and Okayama, are left so long unfilled. When one remembers the achievements of the late Dr. DeForest in Sendai, and then thinks of the desolate condition of today, one cannot but be deeply moved. The same is true of the years of distinguished service of Dr. Pettee in Okayama. Is not the filling of these vacant posts the pressing duty of the American Board?

"The second thing is the opening of new fields. As everybody knows, our Kumi-ai churches in their present condition are not able to enter into the numberless open doors. Fortunately, both the missionaries and their earnest backers in America have great interest in this pioneer evangelization. When we consider the rural districts or even the cities and towns where, though there are churches, there are large populations quite unreached, we cannot but lament our insufficiency. In the matter of pioneering evangelism, the American Board has the achievements of years. It is a superb service.

"The third point is church building. As the Scripture says, 'Where the treasure is there will the heart be also.' How true it is that the heart of man naturally follows a good investment. First get a meeting house—build your castle—and after that arrange the evangelistic skirmish line. This is a wise rule for evangelizing tactics. Mr. Allchin, in Osaka, first builds edifices and then goes on to develop self-supporting churches. We earnestly hope that other missionaries will follow the same method of procedure.

"Next I would mention Christian work for social betterment. Christian evangelization is not merely a warfare of words and arguments. We must have proofs to which we can point and say, 'Come and see.' In this matter of work for social uplift, many among the missionaries have experience and wisdom beyond our nationals. Nay. we need the knowledge and turn of mind of the foreigner, who is less moved by circumstances than we who are more bound by old habit. We must not forget the great support which Dr. Pettee gives to Okayama Orphanage; nor that of Dr. Gulick to the Matsuyama Factory Girls' Home; nor that of Miss Adams in the Hanabatake Settlement. These are confessedly services of priceless worth. There is need of many institutions of similar sorts. Does not the special service of the Salvation Army emphasize the great lack of such fitting social endeavor in our country? As I think of

the qualified men and women among the missionaries of the American Board who have tastes in this direction, I cannot suppress great hopefulness.

"Then the educational enterprises. No one doubts that the success of the American Board in Japan is founded on its educational effort in such schools as Baikwa, Kobe College, and Doshisha. There are many among the missionaries who have qualifications for educational work, who as Christian educators can make contributions to the civilization of our country. In direct evangelization they need preparation in language and customs, and so they have the handicap of not being able to begin work at once. In becoming teachers, however, this preparation is not an immediate necessity. If the mission authorities who once put their hand to schools in Sendai, Niigata, Okayama, Kumamoto, Tottori, etc., had kept these schools going, what influence they would have today. The thought fills one with regret. In view of the inadequate provision for the education of both boys and girls in our country, I wish to bespeak of the missionaries a careful consideration of this need.

"In short, this is the time when the Kumi-ai churches and the missionaries ought with the fullest hand-in-hand coöperation to face the great duty of Christianizing our people. It is no time to stick to formalities. We want the missionaries in our National Council. Isn't it especially desirable that they become members of the local churches and then come as regular delegates to the National Council? I earnestly hope that joining our forces we may compass the evangelization (of Japan) at the earliest possible date. It were not only the height of folly, but a sin against our Saviour, to be stirring up anything like a tempest in a teapot."

A JAPANESE GRAIN SHOP

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR JULY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1916	$23,572.10	$16,338.75	$1,090.11	$43,610.93		$2,811.00	$87,422.89
1917	24,153.29	7,526.75	1,014.22	4,151.07	$5,800.00	3,608.37	46,253.70
Gain	$581.19				$5,800.00	$797.37	
Loss		$8,812.00	$75.89	$39,459.86			$41,169.19

FOR ELEVEN MONTHS TO JULY 31

1916	$252,398.69	$51,688.94	$14,374.26	$185,897.18	$36,445.00	$22,006.68	$562,810.75
1917	260,643.74	42,294.44	12,921.62	166,478.01	47,475.00	22,879.97	552,692.78
Gain	$8,245.05				$11,030.00	$873.29	
Loss		$9,394.50	$1,452.64	$19,419.17			$10,117.97

A GRAVE SITUATION

IF any friend of the Board will look over the last three or four *Missionary Heralds,* he will notice the warnings of this sudden turning of the tide indicated above. The total gain noted in all the receipts over last year has been as follows:—

For	7	months	$42,529
"	8	"	39,445
"	9	"	31,414
"	10	"	31,051

Since we have known that the war conditions had caused an increase of the actual cost of the Board's year of at least $40,000, it was clear that we would have to see a rising tide of gifts in July and August if we were to meet the additional charges. The situation did not appear grave as long as there was a gain of over $30,000 on the right side of the ledger.

It has been pointed out several times that that gain was wholly due to the splendid legacy left us last year by Mrs. D. Willis James. This month, however, reveals the loss in the legacy column, because that great and generous legacy appeared in the July, 1916, report. Notice the record of a deficiency from the Twentieth Century Fund and Legacies of $39,459. That wipes out all the gain that we have been carrying, and leaves us with a *net loss* of income for the eleven months of $10,117. There may be a betterment in this column for the month of August, but it will not bring us back anywhere near the former figures. We have been driven from our advantageous position, and a situation of genuine uncertainty is presented. We cannot complain that the churches have not done their share through the regular channels, for they reveal a gain of $8,245 in their gifts. Clearly the point of effort and of responsibility is in the gifts from individuals and from Sunday schools, since these both show unaccountable losses. The Sunday schools have fallen off $1,452. If any superintendent or teacher reads these words, and can secure a vote from the Sunday school in the last days of the month, we beg that a check may be forthcom-

ing from the treasurer. This is no year for our Congregational young people to dodge missionary responsibilities by decreasing their gifts.

It is to be noted that the decrease in this one month in the gifts from individuals is almost as large as the net decrease in the whole report. *The clear task in the remaining days is to gather in every possible individual gift.* The books close September 7. All gifts received before that date will help to solve the problem. The Board's appeals are going out to our tried friends now. It needs a strong pull together to meet the extra expenses of this war year.

THE NEW EDUCATIONAL PLANS

AFRICA THE TOPIC

Sunday school superintendents have already received the joint message sent out by the American Board and the Woman's Boards to all the churches about the educational plans for the year. Africa is the topic. In the cycle of missionary continents and themes, it is evidently Africa's turn. Two years ago it was China. We are looking forward to Turkey as our Congregational challenge the very instant the war stops.

This year we turn to one of the great continents that presents much of the picturesque, and much that appeals to our human sympathies because of the degradation and ignorance of the people. One special interest in the theme lies in the fact that Dr. Patton has written the official text-book for the study classes under the title, "The Lure of Africa"; while Miss Ethel Hubbard has added the book for young people, "The Moffats." There is always an added interest in studying the books when the authors come from our own churches.

The set of graded material, "Congregational Pilgrims in Africa," that is now offered to the Sunday schools is the best that the Board has ever sent out. It consists of the following material:—

1. For the little people, a series of six stories by Miss Hazeltine, based on six enlarged pictures, illustrating African life. These stories will tell themselves if the teacher will give them a chance, for Miss Hazeltine always writes with unusual charm for children.

2. For the Juniors, Miss Shoemaker, of the Woman's Board of Missions of the Interior, has prepared a leaflet of stories, "On the African Frontier." Any teacher will be able to make the children tingle with interest if she sinks herself into the needs and life and color of the Dark Continent.

3. For the Intermediate and Senior departments there is a pamphlet, "Ten Minute Programs," including map exercises, dialogues, and impersonations. The programs are given in full detail, and should give our young people a stimulating glimpse of our own work in Africa.

4. To go with these stories and programs, we have prepared a large sheet of African views. These pictures are to be used on bulletin boards and charts. Suggestions for their use are given in the pamphlet of "Ten Minute Programs."

5. A special number of the Envelope Series, planned for supplementary reading, has been prepared by Secretary Bell, under the theme, "Our Colonies in Africa." This leaflet ought to go into every older Sunday school class, and should spread information and interest about our special task in Africa.

6. Finally, the Christmas Exercise. For the last five years this has been a feature of our missionary plans. The exercise is entitled, "Christ the Hope of the World." It was planned to bring together three thoughts: the vital Christmas message, the thought of the world Kingdom waiting for the victory of the Christ child, and our nation's crisis and mission in this sad hour. For this reason the Stars and Stripes are introduced, and some stirring recitations with the patriotic note in combination with the tenderest pres-

entation of the Christmas message that we could plan. The Board means to send this Christmas exercise *free* to all Sunday schools that will use it. It is printed in red and green ink on white paper, and, of course, we send the supplement with full directions, and the collection envelopes with the program. You must order early, for we think our supply will be exhausted.

The feast is spread. Here are the good things. Now we want the banqueters. Every one that loves the Board, and every one that believes that young people need training today in Kingdom vision, must help us introduce these materials into every Sunday school. We are mailing the announcement circulars now. Speak to your superintendent. See that the packet is ordered. They are being sold exactly at cost, but have reached a higher total this year, at 35 cents, because of the increased cost of paper.

LIVE WIRES

A pastor has recently written about the vital connection that exists between his church and its missionary out in China. The wires are kept warm with messages of living affection and partnership. A few sentences from his letter will indicate more clearly than a long article that he counts his missionary overseas to be a vital part of his church responsibilities:—

"The letters lent to us are inclosed, and we thank you very much. Those letters, together with some others which he had sent, were read at our prayer meeting. We had seventy present to hear them. Some curios which he sent to the Sunday school were also exhibited, and we had a most enthusiastic evening.

* * * * *

"It is both astonishing and most cheering to see how greatly the actual personal connection between the missionary and the field adds to the interest. Our people feel a real delight in having such a remarkably fine man as Mr. —— as our representative. His wife also made a warm place for herself in the hearts of our young people when she was here last summer, and now we all take pride in the baby. I had often heard that a definite connection between a missionary and a church did a great deal to anchor and also to arouse loyalty, but this has been much beyond my most sanguine expectations. Our people feel that they are under obligations of duty and loyalty, and also under the constraint of a privilege and honor to support both his work and the American Board, because of our share in his work. This year, for the first time, we exceeded our apportionment, and having them as our colleagues on the foreign field was a very vital element in this success."

CARPENTRY SHOP AT MT. SILINDA

One of the African views from the sheet prepared to go with program materia

FOREIGN DEPARTMENT

TURKEY

Systematizing Help in Erivan

A recent document from Rev. E. A. Yarrow, formerly of Van, but now supervising various departments of the relief work under the American Committee at work in Erivan, Russia, gives a vivid picture of the kind of help the committee is attempting to render to the people, and of the dependence that is shown toward the American leaders by the helpless people. Mr. Yarrow writes:—

"The city of Erivan offered the best opportunity for the beginning of the work, as there were larger numbers of refugees gathered here than in any other one center, and different departments were opened in order, as follows:—

Wool Department

"The question which confronted us was to find some activity which at one and the same time would meet at least three requirements, viz.: a maximum amount of hand labor, a minimum amount of capital involved, and a finished product which could be immediately put to use. Wool proved to be a medium of this nature, as all the steps in its preparation can be made hand processes, and the finished product in stockings or cloth was one of the crying needs of the people. Agents were sent out to purchase raw wool, and within a few days after the decision was made, the work was in full swing.

"The first process in preparation of the wool is the washing, which is done by from twenty to thirty refugee men. Every morning, when the weather is fair, these men take the wool on their backs to the river, about a mile away; and here they stand in running water for hours at a time, rinsing out the wool, then placing it on flat rocks and pounding it with heavy wooden flails, after which it is left to dry in the sun. The fact that the wool decreases about fifty per cent in the washing shows that it certainly needs a bath.

"The cleaned wool is next sent to the carding room, where about two hundred women are employed. This work is done in an old, dark warehouse, the only place we could find when the industry was started; and while it is not a place we would have selected, yet by opening up skylights and making minor improvements, the room has served its purpose well. Not the least of our difficulties was the housing of our industries as they developed. Owing to the influx of nearly two thousand refugees, it seemed that every available nook and corner in this little city was filled; but when the need arrived we always seemed to be able to find 'another room,' so that the writer has under his charge as many as twelve different depots on as many different streets, widely separated from each other, in which the work of the committee is being carried on. These 200 women in the carding room are all seated on the floor on small cushions; some of them open the wool up by hand; the rest card it on crude hand machines consisting of two rows of steel needles set into a board, through which the wool is drawn until it is in a condition for spinning.

"The prepared wool is then given out to the women to take to their homes to spin. This spinning is done on wooden hand spindles, to which a rotary motion is given by rolling between hand and thigh. The women are divided into groups, each group coming on its appointed day in each week to bring back thread or knitted stockings and to get new supplies of material.

Clothing Department

"In the fall of 1916 the committee decided to undertake the clothing of

about 15,000 new refugees who had escaped from the regions of Bitlis, Moush, and Erzroom, and who had arrived too late to receive clothing at the time of the earlier distribution. Consul Smith purchased the goods on very favorable terms in Moscow on his way out to America, but there was distressing delay in their shipment, which would not have occurred had he been here to give the matter his personal attention. When the goods did arrive, we proceeded to get them made up as quickly as possible. We hired a number of refugee tailors to do the cutting in our shop, and the work was given to about two hundred other refugee tailors (men and women) to take to their homes and finish, all the work being paid for by the piece. In this way we were able to turn out between 200 and 300 suits per day. All outside garments were made up, but the underclothing was given out unfinished.

"Four sizes of clothing were made for men, three for women, two for boys, two for girls, and material was prepared for infants. Individual bundles were made, sewn up in the undercloth-ing material, and plainly marked and baled. In each bundle there was a pair of stockings, and in addition the women received a pair of shoes. The difficult task of distribution was placed in the hands of Mr. Gracey, who had in the meantime returned from his brief furlough; and it was not long after the goods were ready that the people for whom they were intended were raining down blessings on the heads of the generous American people, at the same time that those who didn't come in the number of the elect were cursing the distributors as being men of hard hearts and lacking discernment.

Bedding Department

"One of the most distressing conditions which appealed to the members of the committee was the almost total lack of bedding in thousands of homes. At the best the housing of the refugees was bad; but add to this the fact that a large portion were sleeping on bare ground floors, with little or nothing to cover them, and you can readily see that this condition made for ill health and suffering. So we started a blanket making industry, in which 150 women were employed. Some sewed the covers, some prepared the wool or cotton, and others sewed the blankets.

"Nearly five thousand coverings have been made in the Erivan shop, and their distribution has been in the hands of Dr. Raynolds and Mr. Gracey. We had to buy the material for the covers, but we expect to turn off stuff from our own looms before the need of another winter sets in. We have made it a point to make *good* blankets, such as will last for years, as the wool can be washed and carded anew and the covering can be washed or renewed as desired. Owing to the approach of warm weather, this department has been temporarily closed.

Cotton Department

"This is a great cotton growing district, and the fact that there was an abundance of raw material early attracted our attention. And so three months ago we started the industry of cotton spinning, there being at present nearly six hundred women employed, some of whom were transferred from the wool department.

"This work is a much better test of actual suffering than is wool spinning, although those who received the three roubles for spinning two pounds of wool certainly earned their money. But there is a sort of social aspect to wool spinning which raises it above menial work, much like the 'knitting' of our mothers. The women go visiting, and spin their wool and yarns and gossip all at the same time; but when they spin cotton they have to get down on the floor and literally keep their noses to the wheel.

"The cotton is first fluffed up by men who use a long instrument very like a long, one-stringed fiddle bow. The cotton is caught up on this string, and then the string is struck a sharp blow

with a heavy wooden mallet. This fluffy cotton is given out to the women, who spin it into thread on crude spinning wheels made by our refugee carpenters. The wheel gives forth a doleful, moaning noise, and is a great nuisance to all those who are not personally interested in the financial end of its output. Before this department becomes popular, some of us will have to invent a 'Maxim silencer' for this instrument of auricular torture.

Weaving Department

"The difficulty of obtaining cloth and the danger of delay in transportation have forced us to create means of furnishing our own clothing material. We are now developing the weaving industry in Erivan and Etchmiadzin, and fifteen of our carpenters are making hand looms as fast as they can turn them out. Our American Committee has made a great reputation for 'getting things done,' and the way in which this weaving was begun may illustrate one phase of this 'hustle.'

"When it was decided to start the work, I went to the headquarters of a local relief committee which had instituted a technical training school, with the idea of getting hints as to styles of looms and methods of spinning. I found an incomplete loom which had been in the state of 'nearly finished' for over a month. Some of our men who had had a little experience in this work were called, and I told them that if they didn't make a loom and weave a sample of cloth within three days I would be very angry, and if it took them four days I would break their heads for them.

"They entered into the spirit of the occasion, and although they had absolutely nothing ready to start with, yet at the end of three days they brought me a two-yard piece of cloth in which was found six different patterns of weaving! The beginning is always the difficult part of any undertaking, and once we had started, the rest became simply a matter of routine. In a very short time we expect to have at least one hundred looms running, on which several hundred men and women will be employed.

"A number of looms are now turning out good material, both here and in Etchmiadzin, and the new industry is an assured success. The looms are being made durable so that they can be taken with the people when they return to their own land, there to be either set up in factories or else given out to families, in either case promising great benefit for years to come.

Home Orphan Department

"Our committee is unanimous in its approval of the principle of industrial relief, but the fact remains that this activity calls for large outlays for raw material and close supervision, and can only reach certain sections of the people.

"The great number of widows with children to support led the committee to accept the plan of giving help to the most needy in the name of these fatherless children. The rate is two dollars per month for each child. Dr. Raynolds has cared for this work in Erivan and Mr. Maynard in Alexandropol, while I have taken general charge of the department, paying special attention to the outlying districts. We now have nearly 3,500 such children on our lists, and while the number is large, still it is insignificant when compared with the actual need. Of these 3,500 there are very few cases where more than one child from a family has been taken.

"In this province of Erivan there are over four hundred villages in which refugees are located, and we have listed orphans from a few over one hundred of these villages. And from these 100 villages probably not more than twenty-five per cent are getting help. In order for the scheme to produce the desired results, we ought to take several children from each family, and in many cases *all* the children.

"It gives some idea of the appalling catastrophe that has overtaken this

people when one considers that out of a population of about 100,000 refugees in this province, fully 20,000 are fatherless children! To these must be added also many more in the Baku, Kars, and Erzroom regions.

"We have a well-regulated bureau for taking care of this department, with cards in the hands of the recipients, to be punched each month by the agent who distributes the money. Then there is a central card index, with information about each child and its address. The work of the agents is followed up by independent investigation, and we are quite certain that this department is being carried on with integrity and in good order.

"There are heartrending tragedies connected with almost every child we have on our list, but one of the most awful in its depth of complexity and horror came to me a couple of days ago. A woman sent back her card, reporting that her infant child had died. On investigation it was found that the father of the child was one of the fiendish Kurds who went to every excess after the Turkish government had launched its propaganda of the extermination of the Armenians. The woman had struggled for several months to overcome her revulsion toward the offspring of the one who had so grievously offended her, and then she choked the child, saying that she could not bear the constant reminder of her humiliation.

"We are very anxious to increase the numbers on our lists at once, and surely agonizing motherhood and suffering childhood ought to make their own appeals. Our committee has decided to take care of 3,000 of these children for one year, and we are asking our Central Committee to send us funds to care for 10,000.

"It is pathetic to see how much the people depend on the American Committee and look to it for help and guidance in the future. We have a wonderful opportunity here of showing not only to the Armenians and Syrians, but to this whole section of the world what disinterested sympathy and brotherly kindness really mean."

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INDIA

The Physical Training Class at Mahableshwar

"So far as I know, there has been no organized effort to develop the

DEMONSTRATION BASEBALL AT THE MAHABLESHWAR DRILL GROUND

physique of the boys in our schools," writes Rev. L. Henry Gates, of Sholapur, in the Marathi Mission. "The Educational Department has not required it; but the lack of attention to the health of the pupils has been the cause of disease, low scholarship, and much else that is detrimental to society. The boys have been encouraged to play games, but rather spasmodically and individually. Gymnasium apparatus has been only too much of an unknown quantity. The careless habits into which scholars and teachers alike have fallen have not been a credit to any school.

"Now we are beginning to awake to the need of greater attention to physical development. The Educational Department is already sounding the superintendents and principals as to what is being done along such lines, and the missions are taking keen interest in building up this side of school life.

"It is especially needful that the leadership be taken and held as far as possible by Christian teachers, therefore the offer on the part of the Physical Department of the Young Men's Christian Association of India to conduct, at Mahableshwar, the training of a group of teachers for two or three of the Western India missions afforded an opportunity which we were quick to grasp.

"There were twenty regular teachers in attendance at Mahableshwar, which is the hill station for a number of missionaries during the hot season; and which, because of its picturesque, mountainous character, was a drawing card for our Indian teachers, who had never been far away from their villages and perhaps had never seen the mountains. Besides the twenty regular students, five or six others took advantage of the chance to take physical exercises. On some days, even the missionaries enjoyed standing in the ranks and participating in the vigorous motions.

"Before the sun had made it hot in the morning, two hours were spent in outdoor drilling, setting-up exercises, and games. In the afternoons were classes where the teachers learned fundamental principles of anatomy and 'first aid' and the theories of physical culture.

"The class was in session for a full month, at the end of which an exhibition was given for the benefit of the missionaries who had sent the men. Governmental officials were also invited to the outdoor exhibition. Demonstrations were given of basket ball, baseball, etc.

"The teachers took hold enthusiastically, and gave abundant evidence that they realized the importance and value of the course. They have come back to the work in their schools determined to help develop the pupils along physical as well as mental lines. Many show a remarkable grasp of the principles given them in the class. In and out of the drill periods they demonstrate that they have learned new ways of influencing boys for their good.

"This success was due almost wholly to the admirable leadership of Dr. J. Henry Gray, of Calcutta, who spent his thought and time and energy in making sure the class had not gone to Mahableshwar in vain. His unlimited perseverance, boundless patience and tact, and his hearty good nature were always in evidence, and before the end of the month he had proved his friendship for each and all. They will look back to him for many years as their ideal of physical Christian manhood and character."

JAPAN

Kobe College Alumnae

At the celebration of the fortieth anniversary of the founding of Kobe College, a little over a year ago, the alumnæ in attendance, numbering one hundred and fifty, decided upon a three-year campaign for raising a 30,000 yen ($15,000) endowment fund.

THE SNOWS AS SEEN FROM NIKKO

They have since that time raised the goal to be aimed at to 100,000 yen, or $50,000, feeling that the larger sum would make the stronger appeal to the college's friends. The Alumnæ Association contains about five hundred members, of whom sixty-two are from the college department. This great school for the young women of Japan is maintained by the Woman's Board of Missions.

A valuable feature of the social work of the college last year was the calls made by Miss Susan A. Searle, of the college faculty, on alumnæ in the city, accompanied by an alumna on the staff of the college. These social visits have renewed the contact of former students with the ideals and associations from which, in some cases, they have slipped away.

Of the five college graduates from Kobe last year, two are married, one to a business man in Hankow, one to the pastor of the Kyoto church. One has taken graduate work and assists in teaching in the college; another has been sent to America for further study by a Presbyterian mission. Two former graduates have also gone to America for study, one on the Mills College scholarship, another sent by the Japan Young Women's Christian Association, to specialize in household science at Toronto University. This made seven Kobe alumnæ studying in America during the past year.

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Evangelists Needed in Mimasaka Province

Mimasaka Province is one of the very few sections in Japan where only the American Board's missionaries are at work, no other denominational or independent mission being represented. The population of the province is 300,000. Our station is at Tsuyama, the capitol city, Rev. Schuyler H. White being the worker in charge. Mr. White has repeatedly asked for an increase of funds sufficient to admit of placing evangelists in some of the larger villages of the province. We print herewith his definite description of the needs of two towns, Katsuyama in the western, Kurashiki in the eastern section of the field:—

"There are three Kumi-ai churches in this province: the Tsuyama church, now quite a strong one, with 350 members (only 100 in the city itself, however), and able to take care fairly well of the work in the city and immediate vicinity; in the west are churches at Kuse and Ochiai, independent, but financially so weak that they barely hold their own, not being able to do

anything outside of those towns. The evangelization of the entire province, therefore, practically rests upon the mission. There is no pastor or evangelist outside of Tsuyama. The pastor of the church in the latter city, myself, and my personal helper are the only ones at work in the province. We have been doing the best we could under the circumstances by touring from Tsuyama, but only small progress can be made by monthly or semi-monthly visits of a day or two. As a matter of fact, lack of money has not allowed us to do as much for Kurashiki, at least, as we were doing ten years ago.

"Katsuyama is the most promising place in our field at the present time. I have been going there once a month ever since my return from furlough, five and one-half years ago. In the town or immediate neighborhood are ten or a dozen Christians and as many more inquirers. They meet by themselves on Sunday and early this year started a Sunday school on their own initiative, which about fifty children now attend. They feel that they would like to have a resident evangelist and have asked me to send a man if possible. They promised to provide the rent of his house and to meet the local expenses. I went up to our annual meeting with a request for an extra sum of seventy dollars, that I might put a man there this fall. It was turned down because of lack of funds. It was a very great disappointment to them and to me, as you may readily understand."

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The Deputation Habit Reaches the South Seas

A recent letter from Dr. James H. Pettee, of Tokyo, gives another chapter in relation to Japan's influence and interests in the Pacific Islands, which are now under the Japanese flag.

Some months ago we referred to the fact that Mr. Kimura, the evangelist, had started on a visit to the Caroline and Marshall Islands, with the intention of planning for evangelistic work there. Dr. Pettee reports that Mr. Kimura has returned to Japan "from a successful trip," and says further: "He induced the Japanese government to give sixty-nine representative men and women, pastors, teachers, and

BOOTS AND SHOES FOR SALE IN JAPAN

shopkeepers from the different islands, a free trip to Japan. The company is now (July) in Tokyo. Yesterday I met twenty of them. Of the sixty-nine, twenty-seven are Christians, and they speak in the highest terms of the Misses Elizabeth and Jane Baldwin, of Miss Hoppin, and of Mr. and Mrs. Maas, members of the American Board's Micronesia Mission. The party remains here a few days longer, and will then be taken to Nikko, to Osaka, and to Kyoto, and will return to their islands at the end of the month."

CHINA

The East Street Work in Paotingfu

Rev. Francis M. Price reports the close of the East Street mission work in Paotingfu for the year ending in June, 1917:—

"There has been marked improvement in all the work. The persons who have spoken in the lecture course include Rev. Murray S. Frame, of Tungchow and Peking; Dr. E. W. Thwing, of the International Reform Bureau; Pastor Li, of the Peking church; as well as other men of growing reputation. Radiopticon lectures were given to the women by Miss Abby Chapin, and to the men by Mr. H. W. Hubbard, as well as a number of illustrated lectures by Paotingfu leaders, which were attended by city officials, military students, business men, and a large number of women and children.

Calls and Tract Distribution

"Thousands of tracts have been distributed in numberless calls at stores and offices. It is almost impossible to distribute the cards or tracts on the street because of the crowds which press upon us. The calls in the stores are necessarily brief, but we are often warmly thanked for our interest. Thousands of Scripture portions and tracts and thousands of personal messages and daily preaching in the chapels have instructed the people of the city and the surrounding country.

The Military Students

"The student audiences have been larger than last year. All the students of a year ago are now scattered over the country. One man writes from the south: 'I am the only Christian on my post, but I am trying to live a truly Christian life.' Another says: 'I am sent to put down the local robbers in my district. The teaching I received from you is a constant help to me, and I shall never forget what you taught me.' And so the story goes.

"Two new groups of students have entered, one from Peking and one from the south. The new work has suffered from the 'restlessness' of the men, but they are coming to know each other better and to understand our methods, so that we are getting in some good work.

Country Work

"Special work has been undertaken in the near-by villages east of us, and street meetings held. Although these places are near the city, they know almost nothing of the gospel. In almost every place we have heard it said, 'We have never been visited by a Christian evangelist.'

"We usually select an open place near the center of the village, get permission from those who live near, call the people together by singing gospel hymns, and spend an hour in telling the old, old story and answering questions. We have always been cordially received, and feel that great good is done.

"In La La Ti, about fifteen miles east of us, a man has rented a little place, paying for it out of his own scanty pocket, saying he would rather go without eating than be without the gospel. The church members of Paotingfu raised about eighty dollars, and sent a man to La La Ti to live there and to teach all who desire.

"It has been hard to get a meeting

place in Hao Yang, twenty-five miles to the southeast, for there were no rooms available; but two weeks ago our colporter, who has *sold* more than ten thousand gospel and other portions of Scripture in the region, told me that property can be secured now at a reasonable price, and a theological student will spend his summer chiefly in this important center.

The City Police

"The Paotingfu police, in their smart uniforms, are very friendly. The chief of this district attends our lectures, sends specially detailed men to keep order at our gatherings, and says he is a believer. He allows us perfect freedom in visiting and talking with his men. Some attend our services when at liberty, and a few are believers. A few days ago one of these officers took sixteen Gospels and Acts and a bundle of tracts for the sixteen men at the station."

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Shansi Matters

A few paragraphs from a personal letter written by Rev. William R. Leete, of Fenchow, to friends in America, gives a glimpse of the activities and the problems which face the missionaries in the Shansi District just now. Mr. Leete says:—

"There are weekly services in seventy-seven places throughout our field (Fenchow), and among them are seventeen organized churches with 750 members. One man, Mr. Runn, a valued Chinese worker, is kept busy going from center to center conducting special sessions of Bible study for these church members. Every summer we hold one big school for all the preachers and teachers. Our farthest outstation, on the borders of Mongolia, is eleven days' journey off.

"I have not yet been able to get away for a trip to our still more distant field of Northern Shensi. It is separated from us here by the broad, swift Yellow River, which rushes down between the mountains of the two provinces. We took over this distant work because it was evident that the English Baptist Mission of Southern Shensi, still farther away from them and impoverished by the war, could not reach them with the gospel. We are therefore doing our best to help reach this part of China at the earliest possible moment.

"All of our educational work, however, is in Shansi Province, and this station has twenty-two schools with 665 pupils. The city evangelistic work here is, to me, the most enjoyable in the whole field. Here we run our Bible Training School, issue our monthly papers (there are two of them now), gather the government students together, meet with fine old Chinese gentlemen, work up special street preaching meetings, and do what we can to help the local church in its Christian Endeavor, Bible school, and deacons' organizations.

"Perhaps you would like to know about our new church paper and its new editor. For nearly two years our Christians have been agitating a church paper. The difficulty lay in finding an editor, for it is a harder job to edit a paper in China than in America. In China there is a peculiar newspaper language, and everything has to be said just so in order to be presentable. When it was at last decided to go ahead, the Bible Training School offered to sacrifice its most energetic teacher, Mr. Chang, to the task, and on April 1 our first issue appeared.

"You may be interested in its table of contents. After a number of editorials there appeared an article on the present organization of our North China Mission, which now includes the Chinese church as well as the missionary force. Then came an article on 'Temptation,' quoted from another Christian paper, the gist of a sermon, an article on the relation of the teacher's work to the church, several pages on hygiene and its relation to a recent

THE STREET DOCTOR TAKES A REST

In a Shansi town

plague in Fenchow, a section on the Sunday school lesson, quotations and illustrations, and finally news items of the churches, China, and the world.

"The paper has attracted favorable attention from the Baptist church at Taiyuanfu, our provincial capital, over twenty subscriptions having come from there. Our Shansi District Association has voted to use the sheet as its official organ, and there is every reason to suppose that some day our publication will become *the* Christian paper of the province. We already have correspondents in many places outside our own field."

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AFRICA

Gains at Ochileso

Rev. Thomas W. Woodside, of Ochileso, West Central Africa, writes:—

"We had a good Week of Prayer. Most of the outstation teachers were with us and a goodly number besides. On Communion Sunday, at the close of the week, there were thirty-three baptisms and admissions to the church. These were practically all young men and women, and mostly from the outstations.

"On Easter Sunday, again on Communion Sunday, twenty-two were baptized and two persons were received by letter from the English mission; while six who had formerly been members, but had lapsed, were restored.

"The membership now numbers nearly two hundred and fifty persons, scattered among the twenty or more outstations. With our reduced force on the station, our outstations are not getting the attention they should have. With but one man on the station, he can seldom get away for touring. In the schools' boarding departments we now have nearly forty boys and a dozen or more girls."

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Closing Exercises at Dondi Institute

Principal John T. Tucker, writing from the West Africa Mission, says:—

"Missionaries are makers of history. Not the history recorded in detail in the state archives or in the annals

of kings and rulers, but that which makes the true history of a people—the education of its soul. To this end education occupies a large place in the curriculum of modern missions.

"Among a primitive people like the Ovimbundu educational standards have been low. The policy of the mission, however, is to raise the standard year by year, adapting the teaching to the growing capacities of an awakening people. The Central Institute at Dondi is a part of the unified system now obtaining in the mission, being the school which gives advanced teaching to the brighter pupils who have graduated from the mission schools. These pupils are being trained as pastors, teachers, and evangelists, *i. e.*, all three functions have to be exercised by the native leaders, so that the threefold office has to be filled by one person.

"On Monday, May 7, the first group of young men were given certificates showing that they had well and honorably fulfilled the first part of the course, lasting three years. No diplomas have been granted at present, as the course provides for a further period of instruction lasting two years. It is thought best, however, to send forth the students for two years' practical work in their home districts, thus insuring a vital interest in the life of the tribe to which they belong.

"The closing exercises mark a milestone in the progress of the mission. Twenty-one students were given certificates, whilst those who had shown particular aptitude and zeal were presented with a commentary in Portuguese on the Gospel of St. Matthew.

"So forth they go as heralds of the true light. Many prayers follow them. Praise must be given to the older evangelists and teachers who have so valiantly exemplified the word of Christ to thousands of lives. Their preparation for their great work has been inadequate. It is confidently hoped that the newer race of workers will show how a development of educational facilities will mean a general development of the work, and that the Institute graduates will bear a winning witness to the doctrine which pertains to life and godliness.

"The registration for the year 1916–17 was seventy. For the fourth session, beginning September 1, a registration of from eighty to ninety is expected."

THE PORTFOLIO

China for Religious Liberty

The recent decision of China's constitution makers to prescribe no state religion for China, but to commend reverence for all faiths, was the result of the united efforts of all religious bodies. The union again typifies the new spirit of nationalism, as well as of liberality and brotherhood developing in China, and marks another epoch in the modernization of this ancient nation.

In the fall of 1916, when agitation on the question of a state religion became serious, a committee was formed by leaders of different faiths, called the Committee on Religious Liberty. It includes Protestants, Roman Catholics, Buddhists, Mohammedans, Taoists, members of the Greek Church, and men of no religious profession, the first two being the instigators of the movement. The chairman of the committee, Mr. Hsü Ch'ien, himself a member of the Hua Sheng Kung Hui (Church of England Mission), has been successful in securing the interest and coöperation of over one hundred members of Parliament. For the sake of convenience, the committee divided into three sections, one Protestant, one Roman Catholic, and the third composed of members of the other religions. Each section held separate meetings and organized its own work, meeting at stated intervals with the

other sections to make reports, formulate new plans, etc.

The proposal to make Confucianism the state religion of China was first presented to Parliament in Peking, in 1913, by the well-known Confucianist, Dr. Ch'en Huan-chang. A Chinese Hanlin and a graduate of Columbia University, Dr. Ch'en represents the devout and conservative elements of China. He had made a thorough study of Confucianism and Christianity, and stresses what he regards as the likeness of the two religions in their doctrines of the fatherhood of God, the brotherhood of man, the equality of men and women, and universal peace.

In the autumn of 1913, Dr. Ch'en presented a petition to Parliament in which he strongly urged that an article making Confucianism the state religion of China be inserted into the constitution. At the same time, a counter movement was organized by the Protestant Christians in Peking, which was later augmented by representatives of other religious bodies. This counter movement declared against the making of a state religion, and began a vigorous fight for religious liberty. Both movements received support in Parliament. After two or three months, the late president, Yuan Shih-kai, issued a statement declaring that as China is composed of different races and men of different religious creeds, Confucianism should not be made the state religion. However, this did not decide the issue.

Some members of Parliament next tried to satisfy the supporters of both movements by introducing into the tentative draft of the constitution a sentence, which provides that Confucian teaching be made the basis of moral instruction in all public elementary schools; but this compromise satisfied neither side. When the draft came up again last fall for reconsideration and adoption as the permanent constitution, a chance was given for the renewal of the old fight. At this juncture, members of the various religious faiths got together and formed the Committee on Religious Liberty.

The campaign inaugurated by the committee, conducted as it was dispassionately and fairly, met the hearty approval of officials and laymen. President Li Yuan-hung himself, in two audiences with representatives of the committee, showed a sympathetic interest in the campaign. Parliament was impressed. China was laid out in districts, and neither money nor time was spared to give publicity to the movement for religious liberty. In some cases, the enthusiasm of the workers had to be restrained, but altogether the campaign was carried on in a rational manner that made friends on every hand.

This victory for religious liberty in China is undoubtedly in large part the result of the efforts of the Committee on Religious Liberty; but a great incidental benefit resulting from the work of the committee is the more sympathetic feeling created among the members themselves, the better understanding of one another's positions, the allaying of prejudices, and the realization of the right of every person to think for himself and to enjoy the comforts of his own faith. The fight may have to be renewed, for the majority in Parliament was not large, and intolerance is stubborn. But the religious forces of the country have now learned that they can act together, and they will not cease their vigilance or yield their determination to secure freedom of religion for future generations as well as for themselves.

By Arthur J. Brown, D.D., LL.D., Secretary of the Board of Foreign Missions of the Presbyterian Church, in Far Eastern Bureau's "Oriental News and Comment."

"Now his rhythmic, stamping foot
Smites the earth in Zulu dance;"

THE MISSIONARY BOY

(To Earle Taylor, on his tenth birthday)

By Rev. JAMES DEXTER TAYLOR,
of the South Africa Mission

Hatless in the sun he plays,
Under Afric's sunny skies;
Naught cares he for scorching rays
As his busy tasks he plies.

White his skin and Saxon hair,
Heritage of light is his;
Yet no Zulu anywhere
Truer little savage is.

Cracks the long-lashed cattle whip;
Name of every ox he knows:
Swift, at birds that rise and dip,
He the light sagila[1] throws.

Now his rhythmic, stamping foot
Smites the earth in Zulu dance;
Now to scenes of blood and loot
Impis[2] black with him advance.

Zulu clicks and liquid sounds
From his lips like music pour;
In his boyish mind abounds
Treasures rich of nature's lore.

* * * * *

But the soul within is stirring;
Voices dim are upward luring;
Soft, like rustling wings, they're calling;
Lot of Christian to him falling

What though now he play the pagan,
No child he of Pan or Dagon:
Time and Truth shall curb and tame him;
Africa *and Christ* shall claim him.

[1] *Sagila*, Zulu throwing stick.
[2] *Impi*, Army.

THE CHRONICLE

Sailing for America

A cable dated August 8 reports the departure of the following persons from Berne, Switzerland, for Bordeaux, whence they expected to take steamer for New York: Rev. H. H. Riggs, of Harpoot, Eastern Turkey; Mrs. Tacy A. Atkinson, widow of Dr. H. H. Atkinson, of Mezereh, Eastern Turkey Mission, and three children; Mrs. Isabel T. Merrill, wife of Pres. John E. Merrill, of Central Turkey College, Aintab, and two children; Mrs. Elvesta T. Leslie and child, recently of Aintab, widow of Rev. Francis H. Leslie, who met his death in Oorfa, Eastern Turkey, early in the war; Mr. and Mrs. C. W. Lawrence, of Smyrna, and five children; and the Misses Fannie E. Burrage, Stella N. Loughridge, Theda B. Phelps, and Clara C. Richmond, of Talas.

Arrivals in Switzerland

Cables from Berne announce the safe arrival of the following missionaries in addition to the number whose intended sailing for America is mentioned above: Miss Lucile Foreman, W. B. M., of Aintab, Central Turkey; Dr. Ruth A. Parmelee, of Harpoot, Eastern Turkey; Miss Isabelle Harley, W. B. M., of Harpoot; Miss Grisell M. McLaren, W. B. M., of Harpoot; Miss Myrtle O. Shane, W. B. M., of Harpoot; Miss Elizabeth S. Webb, W. B. M. I., of Adana, Central Turkey; Miss Edith F. Parsons, W. B. M. P., of Brousa; Miss Vina M. Sherman, W. B. M. I., formerly of Erzroom, recently of Constantinople; Mr. William L. Nute, of Tarsus; Miss Harriet J. Fischer, of Adana.

Deaths

April 26. In Angola, Africa, Mr. James Hunter, of Kamundongo, West Central Africa Mission.

May 3. In Mt. Silinda, Africa, Mrs. A. Gifford, associated with the Rhodesia Branch of the South Africa Mission.

July 13. In Claremont, Cal., Elizabeth, daughter of Rev. and Mrs. W. B. Stelle, of Peking, Chihli, North China Mission.

Births

January 10. In Tungchow, Chihli, North China Mission, to Dr. and Mrs. Howard S. Galt, a son, Sheffield.

June 1. In Fenchow, Shansi, North China Mission, to Rev. and Mrs. Arthur W. Hummel, a daughter, Caroline Emily.

June 16. In Kyoto, Japan, to Rev. and Mrs. James M. Hess, a daughter, Darthea Marion.

August —. In Peitaiho, China, to Rev. and Mrs. Dean R. Wickes, of Peking, Chihli, North China Mission, a daughter, Alice Perrie.

Arrivals on the Field

May 3. In Johannesburg, Transvaal, South Africa, Rev. and Mrs. F. B. Bridgman.

July 3. In Yokohama, Japan, Rev. Kenneth S. Beam.

Arrivals in this Country

July 3. In America, Miss S. Alice Tupper, of Marsovan, Turkey.

July 4. In San Francisco, Cal., Rev. William W. Wallace, of Madura, India.

July 9. In San Francisco, Cal., Rev. and Mrs. A. B. DeHaan, withdrawing from China.

July 19. In San Francisco, Cal., Rev. Morton D. Dunning, of Kyoto, Japan; and Rev. and Mrs. H. J. Bennett, of Tottori, Japan.

July 20. In San Francisco, Cal., Rev. and Mrs. Harry S. Martin, of Peking, Chihli, North China.

Sailings for the Field

June 16. From San Francisco, Miss Alice J. Powers, of the Madura Mission.

June 16. From San Francisco, for Yokohama, Rev. Kenneth S. Beam, of the Japan Mission.

June 30. From San Francisco, Rev. and Mrs. Hilton Pedley, of the Japan Mission.

July 16. From Seattle, Wash., Rev. and Mrs. F. E. Jeffery and two children, of the Madura Mission.

July 18. From San Francisco, Rev. and Mrs. W. B. Stelle and three children, of the North China Mission; Mr. and Mrs. Carl C. Compton and Rev. Walter N. James, for Anatolia College, Marsovan; Rev. T. A. Elmer, Rev. E. C. Partridge, and Miss Susan W. Orvis, all of the Western Turkey Mission; Rev. and Mrs. Henry H. White, of the Eastern Turkey Mission

July 31. From San Francisco, Rev. and Mrs. B. V. Mathews, of the Madura Mission.

August 2. From Vancouver, for Japan, Rev. and Mrs. John J. Banninga, of the Madura Mission.

August 8. From San Francisco, Rev. Rowland M. Cross, *en route* for the North China Mission.

DONATIONS RECEIVED IN JULY

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch.	9 25	
Ashland, Cong. ch.	8 00	
Bangor, Hammond-st. Cong. ch., Mary F. Duren,	5 00	
Benton Falls, Cong. ch.	5 00	
Brewer, 1st Cong. ch.	15 18	
Burlington, Cong. ch.	10 00	
Calais, 1st Cong. ch.	68 57	
Castine, Cong. ch.	14 00	
Cumberland Center, Cong. ch., Mrs. J. B. Perry,	10 00	
Farmington, 1st Cong. ch.	24 00	
Hampden, Cong. ch.	11 12	
Kennebunkport, South Cong. ch., for Ceylon,	4 00	
Lewiston, Pine-st. Cong. ch.	58 00	
Phippsburg, Cong. ch.	2 00	
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume,	486 50	
Saco, 1st Cong. ch.	6 49	
Searsport, 1st Cong. ch.	25 00	
Skowhegan, Island-av. Cong. ch.	30 00	
South Gardiner, Cong. ch.	8 10	
South Portland, Hattie A. Hutchins,	5 00	
Westbrook, Cong. ch.	38 42	
West Paris, Finnish Cong. ch.	1 00	
Yarmouth, 1st Cong. ch.	25 00	
——, Matured Cond'l Gift,	1,000 00	—1,869 63

New Hampshire

Amherst, Cong. ch.	13 44	
Barnstead, Henrietta B. Hoitt,	26 00	
Chester, Cong. ch.	25 00	
Concord, Friend,	4 00	
Gilmanton, Cong. ch.	4 00	
Gilsum, Cong. ch.	17 50	
Goffstown, Mrs. Laura E. Gerould,	5 00	
Hill, Cong. ch.	15 50	
Keene, 1st Cong. ch., toward support Rev. J. K. Lyman, 135; Court-st. Cong. ch., 106,	241 00	
Kensington, Cong. ch.	8 70	
Lancaster, Cong. ch.	18 80	
Manchester, South Main-st. Cong. ch.	23 00	
Nashua, C. C. Morgan,	100 00	
Plainfield, Cong. ch.	9 00	
Portsmouth, North Cong. ch., 582.40; Elizabeth Tarrant, 5,	587 40	
Rindge, 1st Cong. ch.	12 20	
Walpole, 1st Cong. ch.	18 10	—1,128 64

Vermont

Danville, Cong. ch.	40 00	
Greensboro, Cong. ch.	15 00	
Hartland, Cong. ch.	27 29	
Hinesburg, Cong. ch., Aurelius Sykes,	100 00	
Holland, Cong. ch.	5 25	
Jericho, 1st Cong. ch.	41 57	
Jericho Center, Rev. S. H. Barnum,	5 00	
Johnson, Cong. ch., 48; Friend, 250,	298 00	
Middlebury, Cong. ch., Member,	500 00	
Milton, Cong. ch.	20 00	
North Bennington, Cong. ch.	22 30	
North Pownal, Cong. ch., 3; Rev. and Mrs. Chas. E. Hitchcock, 7,	10 00	
Peacham, Mrs. J. K. Williams,	5 00	

Richmond, Cong. ch. 78 12
South Hero and Grand Isle, Cong. ch., toward support Rev. and Mrs. Wm. Hazen, 12 00
Springfield, 1st Cong. ch. 116 55
West Brattleboro, 1st Cong. ch. 50 27
West Rutland, Frank A. Morse, 50 00
West Townshend, Cong. ch., Rev. Wm. F. Bissell, 2 50
Windsor, Lizzie E. Lamb, 25 00—1,423 85

Massachusetts

Amherst, 1st Cong. ch., 300; do., Friend, for Aruppukottai, 15, 315 00
Andover, Free Christian ch., 72; Rev. and Mrs. Markham W. Stackpole, for Peking, 50; Mrs. Frank Emerson, 10, 132 00
Ashburnham, 1st Cong. ch. 28 81
Ashfield, 1st Cong. ch. 39 06
Boston, Union Cong. ch., of which 300 from Mrs. Sarah D. Lane, 434.95; 2d Cong. ch. (Dorchester), 111.86; Phillips Cong. ch. (South Boston), 50; Baker Cong. ch. (East Boston), 8.60; Boylston Cong. ch. (Jamaica Plain), 8.58; Nathan Heard, for village work, care Rev. F. E. Jeffery, 100; Friend, 500; Friend, 25, 1,238 99
Blandford, 1st Cong. ch. 21 00
Braintree, 1st Cong. ch., of which 15 from Annie T. Belcher, 58 00
Brockton, 1st Cong. ch. 80 00
Cambridge, North Cong. ch., 203.22; Wood Memorial Cong. ch., 18.65; Rev. Edward C. Moore, 100, 321 87
Chelsea, Central Cong. ch. 65 36
Chicopee, 1st Cong. ch. and Sab. sch. 17 00
East Bridgewater, Union Cong. ch., of which 5 from Friend, 29 60
Enfield, Cong. ch., Marion A. Smith, 100 00
Erving, Cong. ch. 7 50
Everett, Mystic Side Cong. ch. 51 12
Fall River, Anna H. Borden, 25; Carrie L. Borden, 25, 50 00
Florence, Cong. ch. 52 25
Foxboro, Bethany Cong. ch. 43 26
Framingham, Elizabeth S. Lane, 10 00
Great Barrington, Chas. E. Platt, 5 00
Hamilton, 1st Cong. ch. 7 35
Haverhill, Riverside Memorial Cong. ch. 20 00
Hingham, J. Wilmon Brewer, for Battalagundu, 8 00
Holyoke, 2d Cong. ch., 375; 1st Cong. ch., 295.40, 670 40
Lawrence, South Cong. ch., 14.25; Bertha C. Macurdy, 5, 19 25
Lee, Geo. W. Bidwell, 25
Longmeadow, 1st ch. of Christ, 82 00
Lowell, Friend, 10 00
Ludlow, Union ch. of Christ, 13 85
Mansfield, Cong. ch. 37 48
Marshfield, 1st Cong. ch. 51 00
Medford, Mystic Cong. ch., 55.02; E. Josephine Wilcox, 25, 80 02
Merrimac, 1st Cong. ch. 16 82
Middleboro, 1st Cong. ch. 26 00
Millers Falls, Cong. ch. 7 50
Millis, Cong. ch. 32 92
Montague, Friends, 10, 17 50
New Bedford, Friend, 10 00
Newburyport, Mary C. Wiggin, 24 00
Newton, Eliot Cong. ch., Friend, 20; Sarah E. M. Kellogg, 10; Mary Lewis Speare, 5; In memory of Rev. and Mrs. S. Lewis B. Speare, 10, 45 00
Newton Center, 1st Cong. ch., of which 10 from Arthur L. Clapp, 987 16
Northampton, 1st Cong. ch., toward support Dr. F. F. Tucker, 120.91; Emma L. Hubbard, 15, 135 91
Peabody, South Cong. ch. 122 83
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee, 625 00
Quincy, Bethany Cong. ch. 77 47
Randolph, T. 50 00
Reading, 1st Cong. ch. 222 02
Rockport, 1st Cong. ch. 13 60
Royalston, 2d Cong. ch. 16 18
Salem, South Cong. ch., 15.63; Friend, 50, 65 63
Shrewsbury, Cong. ch. 80 00
Somerset, 1st Cong. ch. 11 70
South Attleboro, Ellen I. Harris, 5 00
South Hadley, Cong. ch. 49 50
Spencer, Cong. ch., Young Women's Mission Club, toward support Rev. R. G. Moffatt, 50; do., Mrs. Sybil A. Temple, 25, 75 00
Springfield, 1st ch. of Christ, of which 104.79 toward support Dr. C. D. Ussher, 222.82; Park Cong. ch., 75; South Cong. ch., Carrie L. King, 10; North Cong. ch., of which 5 from Lilla M. Harmon and 5 from Anna M. Johnson, 10, 317 82
Taunton, Winslow Cong. ch., 60; Marcus A. Rhodes, 20, 80 00
Upton, 1st Cong. ch. 21 64
Waltham, 1st Cong. ch. 33 00
West Boylston, 1st Cong. ch. 25 00
West Medford, Cong. ch. 97 53
West Medway, 2d Cong. ch. 21 87
West Stockbridge, 1st Cong. ch. 2 00
Whitman, 1st Cong. ch., of which 25 for Mt. Silinda, 46 96
Wianno, P. M. Symonds, for missions in Russia, 10 00
Williamstown, 1st Cong. ch., Mrs. W. H. Doughty, 50 00
Winchendon, North Cong. ch. 68 11
Worcester, Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord, 500; Old South Cong. ch., toward support Rev. C. B. Olds, 315; Central Cong. ch., toward support Rev. R. A. Hume, 275; Pilgrim Cong. ch., 194.27; Union Cong. ch., 60.59; Hadwen Park Cong. ch., 10.09, 1,354 95
——, T. 200 00
——, Matured Cond'l Gift. 2,000 00—10,703 54
Legacies.—Grafton, Mary E. Fowler, by Wm. E. Fowler, Ex'r, 600 00
11,303 54

Rhode Island

Pawtucket, 1st Cong. ch. 100 00
Peace Dale, Cong. ch. 150 00
Providence, Union Cong. ch., 140; Pilgrim Cong. ch., 30.47; Beneficent Cong. ch., in memory of G. E. L., 25, 195 47
——, Matured Cond'l Gift, 2,000 00—2,445 47

Young People's Societies

New Hampshire.—Lancaster, Y. P. S. C. E. 2 38
Vermont.—Johnson, Y. P. S. C. E., for Sholapur, 10 00
Massachusetts.—Boston, Y. P. S. C. E. of Union Cong. ch., for Mt. Silinda, 30; do., Highland Y. P. S. C. E. (Roxbury), toward support Dr. W. T. Lawrence, 25; East Walpole, Y. P. S. C. E., 6.60; Newton, North Y. P. S. C. E., for Harpoot, 5, 66 60
78 98

Sunday Schools

Maine.—Brewer, 1st Cong. Sab. sch. 16 00
Vermont.—Hartland, Cong. Sab. sch. 10 00
Massachusetts.—Andover, South Cong. Sab. sch., 20; Haverhill, Riverside Memorial Cong. Sab. sch., 2; Mansfield, Cong. Sab.

sch., 12; Webster, 1st Cong. Sab. sch., Prim. Dept., for Africa, 5, 39 00
Rhode Island.—Pawtucket, Park Place Cong. Sab. sch., 15; Peace Dale, Cong. Sab. sch., 33.01; Providence, Beneficent Cong. Sab. sch., for work in Turkey, 25, 73 01
138 01

MIDDLE DISTRICT

Connecticut

Bridgeport, United Cong. ch., 240; Mrs. Edward Sterling, 10, 250 00
Canaan, H. C. Barnes, 15 00
Colebrook, Cong. ch. 35 50
East Lyme, 1st Cong. ch. 22 00
Goshen (Lebanon), Cong. ch. 40 50
Greenwich, 2d Cong. ch. 50 00
Hartford, Immanuel Cong. ch., 506.92; 1st ch. of Christ, 191.79; 2d ch. of Christ, 10; Mrs. Edward W. Hooker, toward support Rev. and Mrs. Robt. Stapleton, 700; Mrs. Suviah T. Davison, 100, 1,508 71
Harwinton, Friend, 5 00
Litchfield, 1st Cong. ch. 103 33
Manchester, 2d Cong. ch. 237 06
Meriden, 1st Cong. ch., G. T. W., 20; Center Cong. ch., Frances E. Webber, 5, 25 00
Middletown, 1st Cong. ch., 26.28; Friend, 10, 36 28
Milford, Plymouth Cong. ch. 24 80
New Haven, ch. of the Redeemer, toward support Rev. J. E. Tracy, 124.61; John F. Douglass, 10; C. L. Kitchell, 5; Friend, 40, 179 61
Newington, Agnes W. Belden, 10; Julia M. Belden, 10, 20 00
New London, Friend, 100 00
North Woodbury, North Cong. ch. 19 00
North Woodstock, Cong. ch. 15 00
Norwich, 2d Cong. ch. 20 86
Salisbury, ch. of Christ, 66 57
Simsbury, 1st ch. of Christ, 22 83
Somersville, Cong. ch., Member, 5 00
Southport, Cong. ch., toward support Rev. and Mrs. W. B. Stelle, 906 00
Suffield, 1st Cong. ch. 85 00
Thomaston, Cong. ch., of which 25 from Mary S. Hazen, 37 00
Westford, Cong. ch. 5 00
Westminster, Cong. ch. 8 20
West Suffield, Cong. ch. 9 92
Wethersfield, Cong. ch., toward support Rev. J. J. Banninga, 217 17
Windsor, 1st Cong. ch., Edwin S. Smith, 2 00
Winsted, 1st Cong. ch. 21 87—4,094 21

New York

Angola, Miss A. H. Ames, 5 00
Arcade, Cong. ch., of which 5 from Mrs. C. E. Eggert, 19 00
Batavia, Mary E. Lane, 1 00
Bay Shore, 1st Cong. ch. 5 00
Brier Hill, Cong. ch. 1 00
Brooklyn, Flatbush Cong. ch., toward support Rev. W. L. Beard, 170.24; Lewis-av. Cong. ch., 100; Parkville Cong. ch., 6.79; Josephine L. Roberts, for Mindanao, 30, 307 03
Buffalo, Plymouth Cong. ch., 20; Fitch Memorial Cong. ch., 6, 26 00
Canandaigua, 1st Cong. ch., toward support Rev. G. G. Brown, 100; Mrs. Harriotte E. Lee, 2, 102 00
Clayville, Cong. ch. 1 00
Clinton, Mary A. Post, 5 00
Cortland, 2d Cong. ch. 4 00
Flushing, 1st Cong. ch. 217 04
Irondequoit, United Cong. ch., toward support Rev. G. G. Brown, 30 00
Moravia, 1st Cong. ch., 53; Mrs. Carrie L. Tuthill, 70, 123 00
Mt. Sinai, Cong. ch. 15 15
Newark Valley, Cong. ch. 6 60
New York, Broadway Tab. Cong. ch., of which 12 from Anna C. Mellick and 10 from Nellie M. Smith, 22; Harlem Cong. ch., Ladies' Aid Soc., 5; Louise C. Hazen, 20; James M. Whiton, 10; Friend, 5, 62 00
Orient, Cong. ch. 35 00
Prospect, Cong. ch. 5 00
Salamanca, Cong. ch. 17 34
Shortsville, Rev. Wm. P. Sprague, 5 00
Sidney, Cong. ch. 35 00
Spencerport, 1st Cong. ch., toward support Rev. G. G. Brown, 40 00
Syracuse, Geddes Cong. ch. 20 00
Tuckahoe, Richard Turner, 5 00
Warsaw, Cong. ch., Woman's Union, Laura D. Jenks, 2 50
Watervliet, W. H. Dabney, 25 00
White Plains, Westchester Cong. ch., for Satara, of which 600 from Franklin H. Warner, 725 00
——, Friend, 25 00—1,869 66
Legacies.—Buffalo, Mrs. Ruth W. Bancroft, add'l, 487 50
Honeoye, Wm. S. Sturges, by Security Trust Co., Rochester, N. Y., Adm'r, 98 81
New York, Isaac D. Fletcher, by Austin B. Fletcher and Edward Townsend, Ex'rs, 3,000 00
Patchogue, Frances C. Brown, by Geo. L. Chichester, Ex'r, 253 14—3,839 45
5,709 11

New Jersey

Glen Ridge, Cong. ch., toward support Dr. F. Van Allen, 250 00
Haddonfield, Mrs. C. A. Lynde, for work in Marathi and Ceylon, 100 00
Montclair, Watchung-av. Cong. ch. 96 00
Newark, V. S. Conklin, 5 00
Plainfield, Cong. ch. 200 00
Upper Montclair, Christian Union Cong. ch., Elizabeth P. Martin, toward support Rev. F. C. Laubach, 75 00—726 00

Pennsylvania

Kane, 1st Cong. ch. 43 00
Mahanoy City, Mrs. Ralph E. Haak, 16 00
Meadville, Park-av. Cong. ch. 40 00
Philadelphia, Central Cong. ch., for Harpoot, 200; Kensington Cong. ch., 15; Eudock K. Egypt, 2, 217 00
Ridgway, Ida E. Wood, 5 00
Slatington, Cong. ch. 5 00
Wilkes-Barre, 2d Welsh Cong. ch. 10 00—336 00

Ohio

Akron, West Cong. ch. 77 50
Ashland, 1st Cong. ch. 14 21
Austinburg, Cong. ch. 10 00
Brookfield, Cong. ch. 2 50
Canton, Cong. ch. 40 00
Chagrin Falls, Cong. ch. 10 00
Chillicothe, Plymouth Cong. ch. 5 00
Cleveland, Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 533.82; do., Mr. and Mrs. Wm. G. Smith, 100; Archwood-av. Cong. ch., 50; Grace Cong. ch., 10.86; United Cong. ch., .59, 695 27
Columbus, 1st Cong. ch., toward support Rev. M. S. Frame, 225; Plymouth Cong. ch., toward support Chas. H. Riggs, 125; Grandview Heights Cong. ch., 18, 368 00
Coolville, Cong. ch. 8 00
Cuyahoga Falls, Cong. ch. 12 00

Garrettsville, Cong. ch., of which 3 for Angola, 10 00
Lexington, Bertha Eckert, for Pangchwang, 5 00
Madison, Cong. ch. 24 00
Mansfield, Mayflower Cong. ch., 16.50; Mrs. A. C. Hand, 15, 31 50
Marietta, 1st Cong. ch., Friend, toward support Rev. and Mrs. C. A. Stanley, 500; Friend, toward support Rev. and Mrs. J. S. Augur, 500, 1,000 00
Mt. Vernon, Cong. ch. 36 50
Newton Falls, Cong. ch. 7 70
North Olmsted, Cong. ch. 10 40
North Ridgeville, Cong. ch. 4 35
Oberlin, 1st Cong. ch., Friend, 40; 2d Cong. ch., 39.50, 79 50
Painesville, 1st Cong. ch. 70 99
Parkman, Cong. ch. 17 80
Rock Creek, Cong. ch. 10 45
Sandusky, 1st Cong. ch., 13.60; Rev. R. W. Sanderson, 1, 14 60
Shaker Heights, Plymouth Cong. ch. 28 00
Toledo, 1st Cong. ch., of which 300 for Mindanao and 122 toward support Mrs. M. M. Webster, 422; Plymouth Cong. ch., 3.83, 425 83
Twinsburg, Cong. ch., of which 5 toward support Rev. H. A. Stick, 13 50
Youngstown, Plymouth Cong. ch. 45 00—3,077 60
Legacies.—Cleveland, Mrs. Florence E. Taylor, by Chas. L. Stocker, Ex'r. 6,704 34
Franklin, Martha V. Byers, for work in Micronesia, 1,000 00—7,704 34
10,781 94

District of Columbia

Washington, Ingram Memorial Cong. ch., 15.10; Heloise Brainerd, 10, 25 10

West Virginia

Huntington, 1st Cong. ch., of which 10 from Elizabeth Johnston, 30 00

North Carolina

Ashboro, Cong. ch. 5 75
Broadway, Cong. ch. 97
Burlington, Cong. ch. 1 38
Candor, Cong. ch. 23
Carter's Mills, Cong. ch. 1 34
Cedar Cliff, Cong. ch. 2 30
Charlotte, Cong. ch. 13 11
Concord, Cong. ch. 1 17
Dry Creek, Cong. ch. 3 45
Dudley, Cong. ch. 11 50
Exway, Cong. ch. 23
Fayetteville, Cong. ch. 2 30
Greensboro, Cong. ch. 5 75
Haw Branch, Cong. ch. 1 73
Haw River, Cong. ch. 1 61
Haywood, Cong. ch. 17 25
High Point, Cong. ch. 3 68
King's Mountain, Cong. ch. 8 05
Lilesville, Cong. ch. 4 14
Lockville, Cong. ch. 10 35
Lowell, Cong. ch. 1 73
Malee, Cong. ch. 46
Mt. Gilead, Cong. ch. 2 36
Nass, Cong. ch. 23
Pekin, Cong. ch. 3 45
Pittsboro, Cong. ch. 34
Raleigh, Cong. ch. 23 00
Salem, Cong. ch. 1 55
Sanford, Cong. ch. 30
Sedalia, Cong. ch. 2 53
Snow Hill, Cong. ch. 4 60
Strieby, Cong. ch. 4 54
Tempting, Cong. ch. 2 15
Troy, Cong. ch. 15 41
Union Grove, Cong. ch. 69
Wadsworth, Cong. ch. 2 30
Wilmington, Cong. ch. 1 15
Winnsboro, Cong. ch. 2 53
——, Churches, 1 93——167 54

Georgia

Atlanta, Rev. W. H. Hopkins, 5 00

Young People's Societies

Connecticut.—Liberty Hill, Y. P. S. C. E., 1.50; New Britain, The Christian Service League of South Cong. ch., for Adana, 30, 31 50
New York.—Buffalo, Fitch Memorial Y. P. S. C. E., 6; New York Mills, Welsh Y. P. S. C. E., 11; Sayville, Y. P. S. C. E., 10, 27 00
New Jersey.—Montclair, Baker Mission Study Circle of 1st Cong. ch., for Mt. Silinda, 30 00
Ohio.—Sandusky, 1st Y. P. S. C. E., .80; Twinsburg, Y. P. S. C. E., 5.40, 6 20
94 70

Sunday Schools

Connecticut.—Rocky Hill, Cong. Sab. sch., toward support Dr. G. C. Raynolds and Rev. E. A. Yarrow, 13.61; Simsbury, Sab. sch. of 1st ch. of Christ, 5, 18 61
New York.—Arcade, Cong. Sab. sch., 7.50; Buffalo, Fitch Memorial Cong. Sab. sch., 7.50; Canandaigua, 1st Cong. Sab. sch., for Sholapur, 18.86; Irondequoit, Sab. sch. of United Cong. ch., toward support Rev. G. G. Brown, 348.27; Salamanca, 1st Cong. Sab. sch., 10, 392 13
Ohio.—Akron, 1st Cong. Sab. sch., 20; Brookfield, Cong. Sab. sch., 3.75; Cleveland, Hough-av. Cong. Sab. sch., 21; Sandusky, 1st Cong. Sab. sch., 1.60; Twinsburg, Cong. Sab. sch., 6.30, 52 65
District of Columbia.—Washington, Ingram Memorial Cong. Sab. sch. 11 46
474 85

INTERIOR DISTRICT

Indiana

Dunkirk, Plymouth Cong. ch. 16 66
Fort Wayne, Plymouth Cong. ch. 85 00
Indianapolis, 1st Cong. ch., 10.42; Brightwood Cong. ch., 5; Union Cong. ch., 4.59, 20 01
Kokomo, Cong. ch. 48 03
Marion, Temple Cong. ch. 11 39
Terre Haute, 1st Cong. ch. 21 00——202 09

Illinois

Amboy, 1st Cong. ch. 2 92
Aurora, New England Cong. ch., 58.75; E. E. Bouslough, 220, 278 75
Big Woods, Cong. ch. 10 00
Bowen, Cong. ch. 17 00
Chapin, Lyman F. Joy, 50 00
Chesterfield, Cong. ch., Mrs. R. R. Barnstable, 2 00
Chicago, North Shore Cong. ch., 100; South Cong. ch., 87; Ravenswood Cong. ch., 57.53; 1st Cong. ch., 35.86; Pilgrim Cong. ch., for Mindanao, 30; Millard-av. Cong. ch., 10; West Pullman Cong. ch., 9.49; Burnside Immanuel Cong. ch., 6; Geo. Coleman, 2, 337 88
Dover, Cong. ch. 50 00
Dundee, Cong. ch. 52 00
Elgin, 1st Cong. ch., 90; Mr. and Mrs. H. A. Rice, 10, 100 00
Emington, Mrs. Luther Clark, 5 00
Freeport, Mrs. O. B. Bidwell, 25 00
Galesburg, Central Cong. ch., toward support Rev. F. E. Jeffery, 150 00
Highland, 1st Cong. ch. 10 00
Kewanee, 1st Cong. ch. 28 20

Lacon, Cong. ch. 15 00
Lockport, 1st Cong. ch. 4 93
Moline, 1st Cong. ch. 46 00
Neponset, Cong. ch. 10 00
Oak Park, 3d Cong. ch., 17.49; Alice Brown, 5, 22 49
Park Ridge, Community ch. 15 00
Pecatonica, 1st Cong. ch. 25 00
Peoria, Union Cong. ch., 11.75; Friend, 10.50, 22 25
Princeton, 1st Cong. ch. 16 84
Quincy, C. M. Blosser, for work in Turkey, 2 50
Roscoe, Cong. ch., 3.52; Friends, 15, 18 52
Shabbona, Cong. ch. 25 00
South Chicago, People's Cong. ch. 51 96
Sterling, Cong. ch. 28 20
Wataga, 1st Cong. ch. 20 00
Wayne, Cong. ch. and Sab. sch. 7 10
Wyanet, Cong. ch. 45 00
——, Matured Cond'l Gift, 500 00—1,994 54

Michigan

Bangor, West Cong. ch. 2 00
Beacon Hill, Cong. ch. 2 25
Bostwick Lake, Cong. ch. 2 00
Calumet, Cong. ch. 28 24
Clinton, Cong. ch. 5 00
Detroit, North Woodward-av. Cong. ch. 250 00
Hart, 1st Cong. ch. 10 00
Hopkins, 2d Cong. ch. 22 50
Imlay City, Cong. ch. 25 50
Kalamazoo, Cong. ch. 50 00
Ludington, 1st Cong. ch., Woman's Soc. 50 00
Manistee, Jane E. Petrie, 30 00
Memphis, Cong. ch. 4 50
Muskegon, 1st Cong. ch. 100 00
New Baltimore, Cong. ch. 5 78
Portland, Rev. W. H. Skentelbury, 4 00
Royal Oak, Cong. ch. 4 35
St. Clair, Cong. ch. 31 00
Saugatuck, Friend, 2 50
Somerset, Cong. ch. 2 22
Traverse City, 1st Cong. ch. 18 22——650 06

Wisconsin

Arena, 1st Cong. ch., 14; 2d Cong. ch., 4, 18 00
Beloit, 1st Cong. ch., toward support Rev. M. W. Ennis, 58 00
East Troy, Cong. ch. 7 00
Eau Claire, Cong. ch. 20 00
Fort Atkinson, 1st Cong. ch., toward support Rev. R. S. Rose, 25 00
Hammond, Cong. ch. 4 25
Hartford, Cong. ch. 41 69
Hartland, Cong. ch., of which 5 from Rev. J. K. Kilbourn, 14 65
Janesville, Cong. ch. 18 63
Lake Geneva, 1st Cong. ch. 32 13
Lancaster, 1st Cong. ch. 20 00
Madison, Plymouth Cong. ch. 5 00
Milwaukee, Grand-av. Cong. ch., Gertrude E. Loomis, 5 00
Oshkosh, 1st Cong. ch. 50 00
Port Washington, Cong. ch. 5 00
Rhinelander, Cong. ch. 6 50
Rochester, Cong. ch. 30 00
Wauwatosa, Cong. ch. 150 00
——, Matured Cond'l Gift, 300 00— 810 85
Legacies.—British Hollow, Thomas Davies, by Henry Hoffman, Adm'r, 309 42

1,120 27

Minnesota

Alexandria, Cong. ch. 10 40
Benson, Cong. ch. 5 42
Clarissa, Cong. ch. 1 80
Detroit, Cong. ch. 38
Dexter, Cong. ch. 5 09
Faribault, Cong. ch. 12 00
Fairmont, Cong. ch. 28 56
Freeborn, Cong. ch. 14 77
Glyndon, Cong. ch. 1 46
Granada, Ira Clynick, 1 00
Grand Marais, Cong. ch. 3 80
Hawley, Cong. ch. 2 20
Hutchinson, Cong. ch. 80
Lake City, 1st Cong. ch. 2 84
Laporte, Frank W. Hart, for Mindanao, 7 50
Little Falls, Cong. ch. 23 00
Mankato, 1st Cong. ch. 1 45
Marietta, Cong. ch. 1 05
Minneapolis, Plymouth Cong. ch., 146.40; Forest Heights Cong. ch., 56; Park-av. Cong. ch., 48.12; Lowry Hill Cong. ch., 43; Pilgrim Cong. ch., 15.59; Linden Hills Cong. ch., 15; 5th-av. Cong. ch., 13; Lyndale Cong. ch., 11.42; Lynnhurst Cong. ch., 8.40; Vine Cong. ch., 4.20, 361 13
Morristown, Cong. ch. 4 00
New Brighton, Cong. ch. 2 26
New Richland, Cong. ch. 7 00
New Ulm, Cong. ch. 17 14
Northfield, Cong. ch., of which 100 from Friends and 125 toward support Dr. P. T. Watson, 225; Carleton Mission of Carleton College, toward support Dr. and Mrs. P. T. Watson, 500, 725 00
Ogema, Cong. ch. 1 20
Ruffy Brook, Cong. ch. 60
St. Paul, Plymouth Cong. ch., 49; Olivet Cong. ch., 40; People's Ger. Cong. ch., 12.42; University-av. Cong. ch., 4.37, 105 79
Sherburn, Cong. ch. 20
Spring Valley, Cong. ch. 2 29
Wadena, Cong. ch. 40 85
Waterville, Cong. ch. 5 00
Winona, Cong. ch. 10 00—1,405 98

Iowa

Alden, Cong. ch. 12 00
Algona, Cong. ch. 15 70
Cass, Cong. ch., L. A. S. 8 00
Clarion, 1st Cong. ch. 50 00
Clinton, Cong. ch. 20 00
Denmark, Cong. ch. 3 00
Des Moines, Plymouth Cong. ch. 15 00
Eddyville, Cong. ch. 5 00
Fort Dodge, Cong. ch. 31 00
Golden, Cong. ch. 15 00
Grinnell, Cong. ch., 53.20; Grinnell-in-China, toward support Rev. P. N. MacEachron, 828.97, 882 17
Harmony, Cong. ch. 2 00
Kingsley, Cong. ch. 66 00
Le Mars, Cong. ch. 20 00
Oskaloosa, Cong. ch. 2 40
Peterson, Cong. ch. 8 50
Primghar, Mrs. Wm. Welch, 2 00
Rockford, N. Fullerton, 10 00
Salem, Cong. ch. 10 00
Spencer, Cong. ch. 6 40
Steamboat Rock, Cong. ch. 3 00
Tripoli, Cong. ch. 9 00
Victor, Cong. ch. 4 00
Waterloo, Rev. E. P. Kimball, 5 00—1,205 17

Missouri

Lebanon, 1st Cong. ch. 15 00
Springfield, Ger. Cong. ch. 15 00—— 30 00

North Dakota

Deering, Cong. ch. 2 00
Fargo, 1st Cong. ch. 15 00
Glen Ullin, Cong. ch. 38 50
Harvey, 1st Cong. ch. 26 00
Kulm, Ger. Cong. ch., toward support Rev. C. H. Maas, 19; Andr. Schaedler, toward support Rev. C. H. Maas, 5, 24 00

Squaw Gap, Cong. ch. 4 45
Trotters, Cong. ch. 4 50
Washburn, Cong. ch. 3 52——117 97

South Dakota

Aberdeen, Cong. ch. 4 38
Cedar, Cong. ch. 2 40
Faulkton, Cong. ch. 20 00
Pleasant Valley, Cong. ch. 3 76
Rapid City, Cong. ch. 3 52
Spearfish, Cong. ch. 11 35—— 45 41

Nebraska

Bertrand, 1st Cong. ch. 12 00
Clay Center, Cong. ch. 8 65
Farnam, Cong. ch. 4 00
Friend, Frank T. Hamilton, 5 00
Lincoln, Plymouth Cong. ch. 30 00
Long Pine, Cong. ch. 6 00
Neligh, Cong. ch. 20 00
Seneca, Cong. ch. 50
Springfield, Cong. ch. 4 00—— 90 15

Kansas

Chase, Cong. ch. 10 00
Gaylord, 1st Cong. ch. 10 00
Kansas City, Central Cong. ch., 20; Chelsea Cong. ch., 10.68, 30 68
Lawrence, Plymouth Cong. ch. 61 25
Manhattan, 1st Cong. ch. 22 50
Maplehill, Friend, 5 00
Newton, Cong. ch. 9 00
North Topeka, East Indianola Community ch. Cong., Friend, 1 50
Topeka, Central Cong. ch., of which 16 from A. B. Whiting and 16 from Emma Wallace, toward support Rev. H. A. Maynard, 88 00
Wichita, Plymouth Cong. ch., for work in Marsovan, 55 00——292 93

Montana

Dillon, Robert Clark, 25 00
Malta, Cong. ch. 3 00
Westmore, Cong. ch. and Sab. sch. 1 95 —— 29 95

Colorado

Denver, Ohio-av. Cong. ch., toward support Rev. R. W. McClure, 125; City Park Cong. ch., 30; North Cong. ch., 4, 159 00
Fort Morgan, Ger. Cong. ch., toward support Rev. C. H. Maas, 12 00
Pueblo, Minnequa Cong. ch. 10 00——181 00

Young People's Societies

Illinois.—Atkinson, Y. P. S. C. E., for Mt. Silinda, 15; Champaign, Y. P. S. C. E., for work in Hadjin, 30; Chicago, The Missionary Study and Prayer Union of Moody Bible Inst., for Harpoot, 12.50; Lockport, 1st Y. P. S. C. E., toward support A. R. Mather, 6, 63 50
Michigan.—Benzonia, Union Y. P. S. C. E., for Aruppukottai, 22 60
Iowa.—Marshalltown, Y. P. S. C. E. 10 00
Colorado.—Denver, Boulevard Y. P. S. C. E. 5 00
101 10

Sunday Schools

Illinois.—Emington, Cong. Sab. sch. 4 00
Michigan.—Charlevoix, Cong. Sab. sch., 2.25; Crystal, Cong. Sab. sch., for Pangchwang, 5; St. Clair, Cong. Sab. sch., 9, 16 25
Minnesota.—Alexandria, Cong. Sab. sch., 6.16; St. Paul, St. Anthony Park Cong. Sab. sch., 8, 14 16
South Dakota.—Milbank, Cong. Sab. sch. 4 00
Nebraska.—Norfolk, 1st Cong. Sab. sch., for Shaowu, 60 00
Montana.—Crow Rock, Sab. sch., toward support Rev. C. H. Maas, 4 90
103 31
Less.—Illinois, Chicago, Morgan Park Cong. Sab. sch., transferred, 5 73
97 58

PACIFIC DISTRICT

Arizona

Prescott, 1st Cong. ch., 10; Friend, 500, 510 00

Utah

Salt Lake City, Phillips Cong. ch., L. H. Page, for native worker, Madura, 11 00

Idaho

Boise, 1st Cong. ch. 28 00
Kimama, Salem Cong. ch., Member, toward support Rev. C. H. Maas, 5 00
Mountain Home, Cong. ch. 5 00—— 38 00

Washington

American Lake, Cong. ch. 9 00
Anacortes, Pilgrim Cong. ch., of which 2 from Friend, 9 48
Bellingham, Cong. ch. 12 32
Bingen, Cong. ch. 1 30
Metaline Falls, Cong. ch. 2 60
Olympia, United Cong. ch. 9 10
Pasadena, Cong. ch. 1 04
Pleasant Prairie, Cong. ch. 2 00
Ritzville, Brotherhood Conference, toward support Rev. C. H. Maas, 25 00
Seattle, Plymouth Cong. ch., 400; Pilgrim Cong. ch., 300; Green Lake Cong. ch., 12.35; Columbia Cong. ch., 8.81; Fauntleroy Cong. ch., 6.89; Fairmount Cong. ch., 6; Bayview Cong. ch., Rev. T. Robt. Elwell, 1, 735 05
Spokane, Pilgrim Cong. ch. 15 00
Tacoma, Plymouth Cong. ch., 9.51; Pilgrim Cong. ch., 3.30, 12 81
Trent, Cong. ch. 3 72
Walla Walla, 1st Cong. ch. 100 00
Washougal, Cong. ch. 10 00——948 42

Oregon

Corvallis, 1st Cong. ch. 1 40
Forest Grove, Cong. ch. 15 40
Jennings Lodge, Cong. ch. 2 00
Klamath Falls, Maud M. and Olive J. Carleton, in memory of Rev. Israel Carleton, 5 00
Portland, 1st Cong. ch., toward support Rev. E. D. Kellogg, 250; University Park Cong. ch., 5; Waverly Heights Cong. ch., 5, 260 00——283 80

California

Berkeley, North Cong. ch., 41.40; Bethany Cong. ch., 1.84, 43 24
Chula Vista, Cong. ch. 8 39
Graham, Cong. ch. 2 19
La Mesa, Central Cong. ch. 25 00
Lodi, 1st Cong. ch. 42 66
Long Beach, Cong. ch. 21 70
Los Angeles, 1st Cong. ch., 57.63; Park Cong. ch., 10.39; East Cong. ch., 8.13; Olivet Cong. ch., 3.72; Bethany Cong. ch., 2.07; F. P. Bacon, 50; Mabel Jameson, 10; Mrs. James Miller, 5; Friend, 5, 151 94
Moreno, Cong. ch. 2 32
National City, Cong. ch. 7 15
Niles, Cong. ch. 9 89

Oakland, Calvary Cong. ch.	16 70	
Pacific Grove, Cong. ch.	31 62	
Palo Alto, Cong. ch.	44 32	
Pasadena, 1st Cong. ch., of which 50 from Friend and 15 from D., 65; Pilgrim Cong. ch., 13.60; West Side Cong. ch., 10,	88 60	
Petaluma, Cong. ch.	26 78	
Redlands, Cong. ch.	36 65	
Redondo Beach, Cong. ch.	13 95	
San Diego, 1st Cong. ch., 55.47; Logan Heights Cong. ch., 26.80,	82 27	
San Francisco, Ocean View Cong. ch.	6 90	
San Gabriel, Gertrude Wyckoff,	1 00	
San Jacinto, Cong. ch., of which 3.16 for work in Turkey,	4 06	
Santa Ana, Cong. ch.	54 25	
Sunnyvale, Cong. ch.	8 90	730 48

Young People's Societies

Washington.—Orchard Prairie, Y. P. S. C. E., for Shaowu,		7 50
California.—Redlands, 1st Y. P. S. C. E., toward support L. L. Lorbeer,		10 00
		17 50

Sunday Schools

Oregon.—Freewater, Sab. sch. of Federated ch., 3.50; Monitor, Cong. Sab. sch., 2,		5 50
California.—Corona, Cong. Sab. sch., for Mt. Silinda,		15 00
		20 50
Less. — *California,* Claremont, Cong. Sab. sch., transferred to Special Donations,		9 00
		11 50

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part,	9,754 16	
For girls' school, Sirur,	500 00	
For girls' school, Matsuyama,	8,000 00	
For work of Miss Mary M. Root,	75 00	18,329 16

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer, 7,250 00

For Lucy Perry Noble Bible School, Madura,	550 00	
For Hindu Girls' School, care Mrs. W. P. Elwood,	1,354 00	
For Ladies' Residence at Tehchow,	270 00	
For Pangchwang Building Fund,	50 00	9,474 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer, 1,800 00

29,603 16

Additional Donations for Special Objects

Maine.—Greenville, Y. P. S. C. E. of Union Cong. ch., for pupils, care Rev. R. A. Hume, 15; Portland, State-st. Cong. ch., for work, care Rev. R. A. Hume, 263.50, 278 50

New Hampshire.—Marlboro, Y. P. S. C. E., for native helper, care Rev. R. A. Hume, 10; Somersworth, Elizabeth Pope, through Dr. E. L. Bliss, for agricultural work in his care, 5; ——, Friend, of which 260 for work, care Rev. Hilton Pedley, 250 for work, care Rev. J. J. Banninga, 125 for work, care Rev. T. W. Woodside, and 500 for work, care Rev. Watts O. Pye, 1,135, 1,150 00

Vermont.— West Brattleboro, Cong. ch., Mrs. W. H. Bigelow, for work, care Dr. G. C. Raynolds, 25 00

Massachusetts.— Boston, Mt. Vernon Sab. sch., for work among children, care Rev. and Mrs. H. A. Neipp, 20; Brookline, Grace G. White, for native teacher, care Rev. J. X. Miller, 20; Haverhill, Harriet F. Welch, for use of Rev. L. S. Crawford, 1; Lowell, S. Robitschik, for hospital, care Dr. H. N. Kinnear, 2; Newbury, Mrs. Horace Plumer, 100, Susan Plumer, 3, and Agnes Plumer, .50, all through Dr. E. L. Bliss, for agricultural work in his care, 103.50; Newburyport, William Ilsley, 10, Fred T. Noyes, 5, Abbie Edwards, 1, and Friend, 25, all through Dr. E. L. Bliss, for agricultural work in his care, 41; Northampton, 1st Cong. ch., for work, care Dr. F. F. Tucker, 75.40; do., Clarke School, for King School, care Miss C. R. Willard, 12; Shrewsbury, Cong. ch., King's Daughters, for pupil, care Rev. E. W. Felt, 20; Springfield, Memorial Sab. sch., for pupil, care Miss Mary B. Harding, 20; do., Mr. and Mrs. R. A. Clark, for hospital, care Dr. F. F. Tucker, 10; Worcester, Hope Y. P. S. C. E., for native worker, care Rev. E. H. Smith, 18; do., Gordon Berry, for DeForest Gymnasium Fund, care Miss Charlotte B. DeForest, 15, 357 90

Rhode Island.—Providence, A. W. Claflin, for hospital, care Dr. H. N. Kinnear, 10 00

Connecticut.—Abington, Cong. ch., through Rev. E. H. Smith, for student help, care Dr. H. T. Whitney, 5.50; do., Rev. and Mrs. F. A. Fuller, through Rev. E. H. Smith, for student help, care Dr. H. T. Whitney, 10; Danielson, Friend, through Rev. E. H. Smith, for do., care do., 5; Franklin, Friend, through Rev. E. H. Smith, for do., care do., 2; Hanover, Cong. ch., through Rev. E. H. Smith, for students, care Rev. G. H. Hubbard, 7.03; Hartford, Center Cong. Sab. sch., for work, care Rev. E. H. Smith, 30.44; do., Mrs. Edward C. Stone, for hospital work, care Dr. H. N. Kinnear, 5; Mansfield Center, Y. P. S. C. E., through Rev. E. H. Smith, for students, care Rev. G. H. Hubbard, 10; do., Friends, through Rev. E. H. Smith, for do., care do., 35; Meriden, 1st Y. P. S. C. E., for work, care Rev. J. S. Augur, 15; New London, Friend, for hospital, care Dr. H. N. Kinnear, 25; Pomfret, Mrs. H. M. Coleman, 10, Mrs. M. R. Frost, 10, and John P. Grosvenor, 10, all through Rev. E. H. Smith, for student help, care Dr. H. T. Whitney, 30; Washington, Mrs. H. S. Nettleton, for hospital, care Dr. H. N. Kinnear, 2.50, 182 47

New York.—Antwerp, Rev. F. A. Kimberly, for chapel building, care Rev. E. H. Smith, 50; Binghamton, C. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Brooklyn, Marion L. Roberts, 150, and Josephine L. Roberts, 50, both for native pastor or work, care Rev. J. P. McNaughton, 200; Canandaigua, 1st Cong. Sab. sch., for use of Rev. L. H. Gates, 21.76; Fredonia, Mrs. Mary F. Popoff, through Inez L. Abbott, for pupil in Girls' Boarding School, care Miss Edith L. Douglass, 2; New Rochelle, Mrs. L. K. Smith, through Rev. E. H. Smith, for students, care Rev. G. H. Hubbard, 10; Poughkeepsie, Rev. and Mrs. C. A. White, for church, care Rev. F. E. Jeffery, 60; Schroon Lake, Harriet Croswell, for use of Dr. Harriet E. Parker, 10, 373 76

New Jersey. — Upper Montclair, Christian Union Cong. ch., Elizabeth P. Martin, for pupil, care Rev. J. X. Miller, 20 00

Pennsylvania. — Welsh Cong. ch., Friend, through Rev. T. C. Edwards, for students,

care Rev. J. J. Banninga, 100; Frankford, T. Worcester Worrell, for hospital, care Dr. H. N. Kinnear, 2; Lansdale, Schwenkfelder Sab. sch., for use of Miss Flora K. Heebner, 20; Philadelphia, 1st Schwenkfelder Sab. sch., for pupil, care Rev. W. O. Pye, 25; do., Powell Knitting Co., for hospital, care Dr. H. N. Kinnear, 5; Towamencin, Schwenkfelder Sab. sch., for use of Miss F. K. Heebner, 21.31, 173 31

Ohio. — Oberlin, Oberlin-Shansi Memorial Association, for expenses of schools, Shansi, 1,100 00

Florida.—St. Petersburg, G. W. Cooper, of which 50 for church building and 50 toward building a schoolhouse, both care Rev. A. A. McBride, 100 00

Indiana. — Elwood, Clifford B. Wiley, for work, care Dr. H. S. Hollenbeck, 10 00

Illinois.—Carlinville, Mrs. L. B. Corbin, for work, care Rev. P. L. Corbin, 50; Chesterfield, Daphne Club of Cong. ch., for work, care Rev. Paul L. Corbin, 12.50; Chicago, Friend, for school for street children, care Rev. F. B. Bridgman, 85; do., Friend, for do., care do., 75; Crystal Lake, Cong. ch., for pupil, care Rev. A. J. Saunders, 10, 232 50

Michigan. — Benzonia, Miss Grace E. McConnaughey, for woman's school in her care, 105; do., Miss Grace E. McConnaughey, for kindergarten in her care, 26; do., Friends, through Miss Grace E. McConnaughey, for woman's school in her care, 175; Hudson, Friend, for work, care Rev. Edward Fairbank, 200, 506 00

Wisconsin.—Beloit, 1st Cong. Sab. sch., for medical supplies, care Rev. M. W. Ennis, 68.35; Florence, Harald Rasmussen, for hospital, care Dr. and Mrs. H. N. Kinnear, 3, 71 35

Minnesota.—Amboy, Bessie Lovell, by Olga Terzieff, through Inez L. Abbott, for pupil in girls' boarding school, care Miss Edith L. Douglass, 2; Minneapolis, J. M. McBride, for bed in hospital, care Rev. V. P. Eastman, 25; Northfield, Cong. Sab. sch., for work, care Mrs. V. P. Eastman, 21; do., W. H. Feist, for hospital equipment, care Rev. V. P. Eastman, 1; Roosevelt, Dr. and Mrs. A. M. Davis, for evangelist in hospital, care Dr. H. N. Kinnear, 100; St. Paul, Plymouth Cong. ch., for use of Miss Lucy P. Bement, 15; Waseca, Cong. Sab. sch., for use of Rev. A. A. McBride, 10, 174 00

Iowa.—Marshalltown, J. G. Brown, for native worker, care S. L. Caldwell, 35 00

Missouri. — Cameron, John W. Beach, for boys' school, care Rev. F. P. Beach, 150; St. Louis, Olive Branch Cong. ch., Mrs. Alice Gordon, for work among the robber castes, care Rev. A. A. McBride, 25, 175 00

South Dakota.—Fort Pierre, Cong. ch., G. E. Sumner and C. L. Millett, for work, care Rev. Thomas King, 100 00

Nebraska.—Fort Calhoun, W. H. Woods, for hospital, care Dr. H. N. Kinnear, 1 00

Kansas.—Ottawa, Mrs. G. F. Stephenson, for work, care Miss Grace A. Funk, 30 00

Arizona. — Flagstaff, Miss Inez L. Abbott, for pupil in girls' boarding school, care Miss Edith L. Douglass, 6 00

Utah.—Salt Lake City, Phillips Y. P. S. C. E., for Bible-woman, care Rev. C. A. Nelson, 25 00

California.—Claremont, Cong. Sab. sch., for Bible-woman, care Rev. R. A. Hume, entered in regular Donations in July *Herald*, 9; Ontario, Y. P. S. C. E., for use of Rev. and Mrs. Thomas King, 6, 15 00

Hawaii. — Lihue, Hawaiian Mission Children's Society, for work formerly care Dr. F. D. Shepard, 100 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For pupil, care Miss Minnie Clarke,	100 00	
For girls' compound, care the Misses Melville,	7 32	
For Bible-woman, care Miss Lucie Borel,	30 00	
For repairs on building, care Rev. A. A. McBride,	100 00	
For work, care Miss Esther B. Fowler,	30 00	
For pupil, care Mrs. R. A. Hume,	177 00	
For pupil, care Miss Laura Ward,	7 20	
For pupils, care Miss Bertha P. Reed,	1 50	
For orphanage, care Dr. Harriet E. Parker,	5 00	458 02

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For pupils, care Rev. R. A. Hume,	7 50
	5,717 31
Donations received in July,	73,814 73
Legacies received in July,	12,453 21
	86,267 94

Total from September 1, 1916, to July 31, 1917. Donations, $777,749.61; Legacies, $107,159.79 = $884,909.40.

Arthur Stanwood Jordan Memorial Fund

Massachusetts.—Clinton, Rev. W. W. Jordan, 10 00

Albanian Work

California. — Los Angeles, George A. Rawson, 75 00

Fund for Retired and Disabled Missionaries

New Jersey.—Upper Montclair, Mrs. Geo. W. Bostwick, 50 00

Mexico Forward Movement

New York.—Flushing, 1st Cong. ch. 32 00

Work in the Philippines

New York.—New York, K. 300 00

Advance Work in the Philippines

Massachusetts. — Rev. W. M. Crane, 100; Wellesley Hills, K., 150; ——, T., 50,	300 00
Connecticut. — Farmington, George G. Williams, 100; Newtown, Susan J. Scudder, 10; Norwich, the Misses Norton, 100; Talcottville, John G. Talcott, 50,	260 00
New Jersey.—Upper Montclair, Mrs. George W. Bostwick,	50 00
Texas.—Dallas, E. M. Powell,	25 00
Iowa.—Montour, Mrs. R. M. Tenny,	100 00
Oregon.—Portland, J. H. Abbott,	25 00
	760 00

Elizabeth Barrows Ussher Memorial Hospital Fund

Massachusetts.— Peabody, South Cong. ch., .60; Swampscott, Cong. ch., 5.64,	6 24
Connecticut. — New Britain, Friend, 75; Newington, Cong. ch., 10.96; do., Cong. Sab. sch., 100.24,	186 20
New York.—Brooklyn, Amelia E. Guion, 2; New York, Charlotte Addison, 5,	7 00
	199 44

Has Your Church
A Missionary Herald Club?

There are such clubs now in **236** (out of **6,089**) Congregational churches. That's a gain of *eighteen* clubs over 1916.

But there should be one in at least 2,236 of our churches. That's putting the figure low.

Is your church one of the **236** or one of the **2,000**? Which is it to be in 1918?

Now is the time to get started on a club for Next Year.

Ten or more subscriptions at fifty cents each make a club.

Send remittances with address of each member of the club in full to

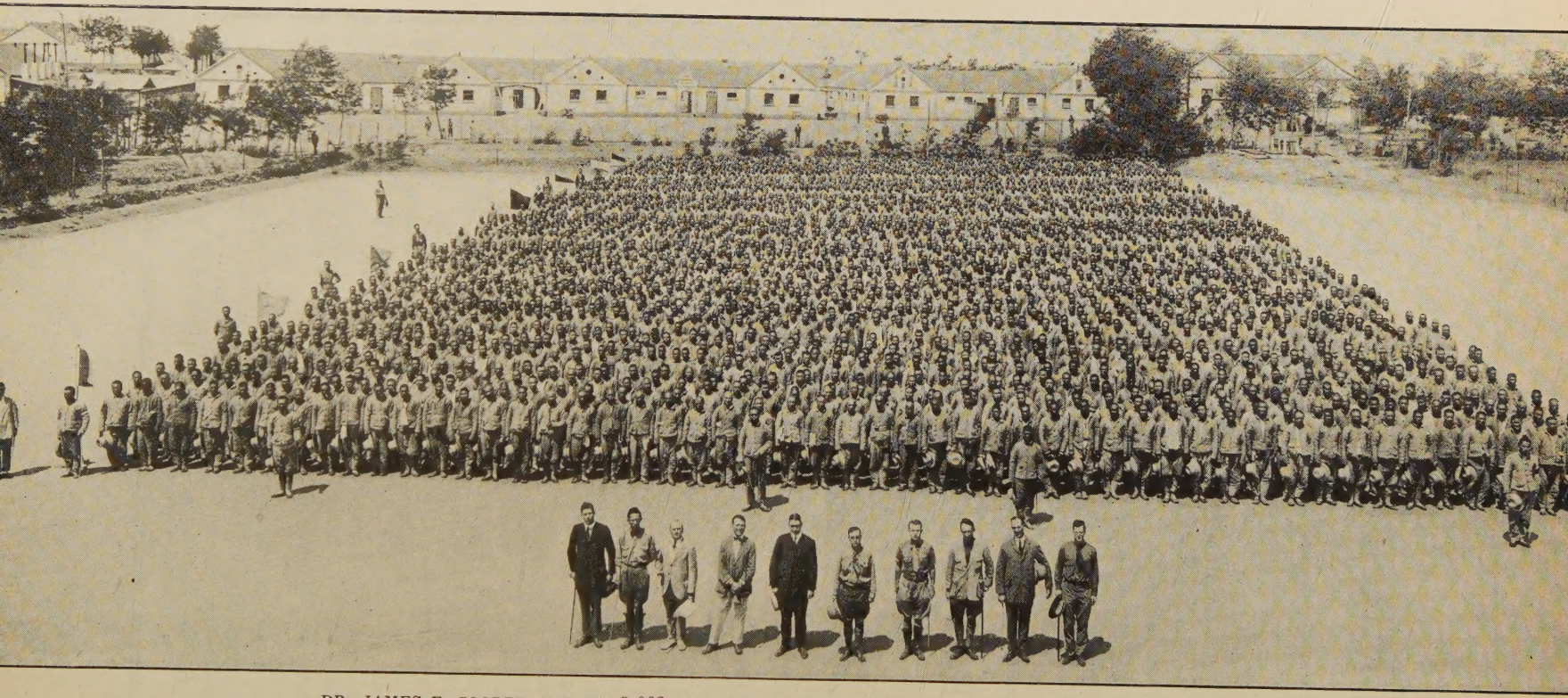
JOHN G. HOSMER, *Agent*
14 BEACON STREET, BOSTON

Forty-Six Churches Are on the
Honor List for 1917

That is to say, they have clubs of twenty or more members. Look over the list and see if you don't find a church of about the size and character of yours. Can't you equal its record?

In the order of the size of these clubs, the list is: —

Los Angeles, Cal.	*First*	77	Ontario, Cal.		24
Toledo, Ohio	*Washington St.*	54	Benton Harbor, Mich.		23
Hampden, Me.		48	Claremont, Cal.		23
Honolulu, T. H.	*Central Union*	43	Hartford, Conn.	*Immanuel*	23
Galesburg, Ill.	*Central*	38	Newton, Mass.	*Eliot*	23
Malden, Mass.	*First*	38	West Medway, Mass.		23
Pomona, Cal.		37	Glastonbury, Conn.		22
Auburndale, Mass.		35	Kansas City, Mo.	*First*	22
Dorchester, Mass.	*Second*	33	Washington, D. C.	*First*	22
Rutland, Vt.	*First*	33	Albany, N. Y.		21
New Haven, Conn.	*Center*	31	New London, Conn.	*Second*	21
Brookline, Mass.	*Harvard*	30	Niagara Falls, N. Y.	*First*	21
Newton Centre, Mass.		29	Oak Park, Ill.	*First*	21
Wheaton, Ill.	*College*	29	Springfield, Mass.	*First*	21
Evanston, Ill.		28	Upper Montclair, N. J.		21
Seattle, Wash.	*Plymouth*	28	Chicago, Ill.	*Rogers Park*	20
Berkeley, Cal.	*North*	27	East Northfield, Mass.		20
Longmeadow, Mass.		27	Franklin & Sheldon, Vt.	(One pastor)	20
Redlands, Cal.		27	Grinnell, Ia.		20
New Britain, Conn.	*South*	26	Honolulu, T. H.	*Kawaiahao*	20
Northampton, Mass.	*Edwards*	25	Long Beach, Cal.		20
St. Johns, Mich.		24	San José, Cal.		20
Oakland, Cal.	*First*	24	Winchendon, Mass.		20



DR. JAMES F. COOPER AND HIS 3,003 CHINESE COOLIES SETTING OUT FOR FRANCE (SEE PAGE 444)

The page could not be stretched to take in quite all this remarkable picture. But all the people are in. The scene is at Wei Hai Wei, the British base in China, just before the sailing of the party. Dr. Cooper is the fifth from the left in the front row